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MISSIONS



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Vol. 21—No. 4

April, 1930

Character Built Through Christian Education

The Educational Work of the Two Home Mission Societies Extends Christian Influence, Strengthens the Denomination, Prepares Pastors to Hold Their Young People, Trains Native Leaders, Helps to Solve Racial Problems and Serves Thousands.

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152 Madison Ave., New York City

THE AMERICAN BAPTIST HOME MISSION SOCIETY
23 East Twenty-sixth Street, New York City

QUESTION BOX

(Answers found in this issue)

1. How many tribes are represented at Bacone?
2. Where are requests for baptism "a weekly experience"?
3. Who is Fukumatsu Okazaki?
4. Who walked 1400 miles to tell his mother of Jesus?
5. Where did five churches recently cooperate in a school of missions?
6. Who was the first president of the Northern Baptist Convention?
7. Where is the average yearly rainfall said to be 700 inches?
8. Who is called a pioneer home missionary in China?
9. What is a *Swaba*?
10. Where has a Personal Workers' League been formed by the young people?
11. Who was saved "from the abyss of atheism" by the Sermon on the Mount?
12. Who served as missionary in Assam for nearly 30 years?
13. What is said to be "the important element" in mountain travel in Burma?
14. Who is engaged in a campaign for a million converts?
15. What percent of Negro ministers have had no special training for their work?
16. Who undertook "a great adventure in an unsympathetic environment"?
17. In what hospital is the message of Christ presented every day?
18. Thousands of Scripture portions were sold during a recent campaign—where?

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VOL. 21

NO. 4

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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If Easter Be Not True

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!

—HENRY H. BARSTOW

(From "Quotable Poems," © Willett, Clark & Colby.)

MISSIONS

VOLUME 21

APRIL, 1930

NUMBER 4

In the Vestibule of the April Issue



MISSIONS for April makes no attempt at unity in variety, but the issue has variety and we believe the reader will not sense a lack of unity, for the missionary motive runs through it all. The first note struck, on both cover and in frontispiece, is the glad one of Easter, and this is struck again in editorial and on the Devotional page. We are sure that many a minister will welcome the verses, "If Easter Be Not True," as an addition to his collection of quotable poetry. The leading article, "It's a Long, Long Way to Moanza," is an unusually vivid narrative of the first stages of missionary life. Not in a long while have we had a real story, but "The Blood Tie of Friendship" brings one out of reality in Christian Americanization work, and one that should quicken interest in many a reader's heart. Dr. Kinney's Diary is another find. She lets you share some days of experience which show what a medical missionary is, does and means in Assam. We hope for more later.

The Editor, in reviewing *Whither Christianity?*, was so impressed by President Beaven's chapter on "The World Christian Movement and the New Day" that he got permission from Harper & Brothers, the publishers, to make a very full summary of it. It is a summons to advance and a strong one. That there is a New Day for the Women of West China is made plain by Miss Downer of Chengtu. All who like thrills will get them in reading Mrs. Campbell's description of the narrow escape from a burning ship at sea.

The editorials deal with Easter certainties, the Christian ideal, Mr. Coleman's message, the Easter offering, and the truth about Mr. Rockefeller's recent gift to the M. and M. B. Board. Don't miss this.

Pages follow on "Pioneering for the Soul of a Race," with a message on the Making of a Race by Prof. J. W. Barco; an explanation of the new Atlanta University by Dr. Hovey, and a full review by him of the Home Mission Society's Schools for the Negroes. This is the latest and authentic news of this great work. It is followed by extracts from the Minutes of the Home Mission Board on Dr. Hovey's retirement. President Weeks of Bacone pleads with white people to Give the Indian an Even Chance; Princess Ataloa speaks for Bacone College, and Miss Brown tells its romantic story. This completes the educational feature for this issue, leaving to another month our Home Mission schools in Cuba, Mexico, Central America, and Spanish-speaking mission schools in this country.

The Personal and Impersonal Page leads the Baptist "Who's Who" with a note on Chief Justice Hughes, our truly great layman; introduces an eminent layman, Mr. Case, recipient of a position of large trust; and shows how Dr. Rushbrooke, our World Alliance executive, deals with a disgraceful film exhibition. The Laymen's Round Table impresses the move for 2,000 laymen at Cleveland. The Board of Missionary Cooperation pages show how the Budget Goal is Within Reach, IF—and explain the "if." The Convention Program Committee presents its first outline of what is being prepared.

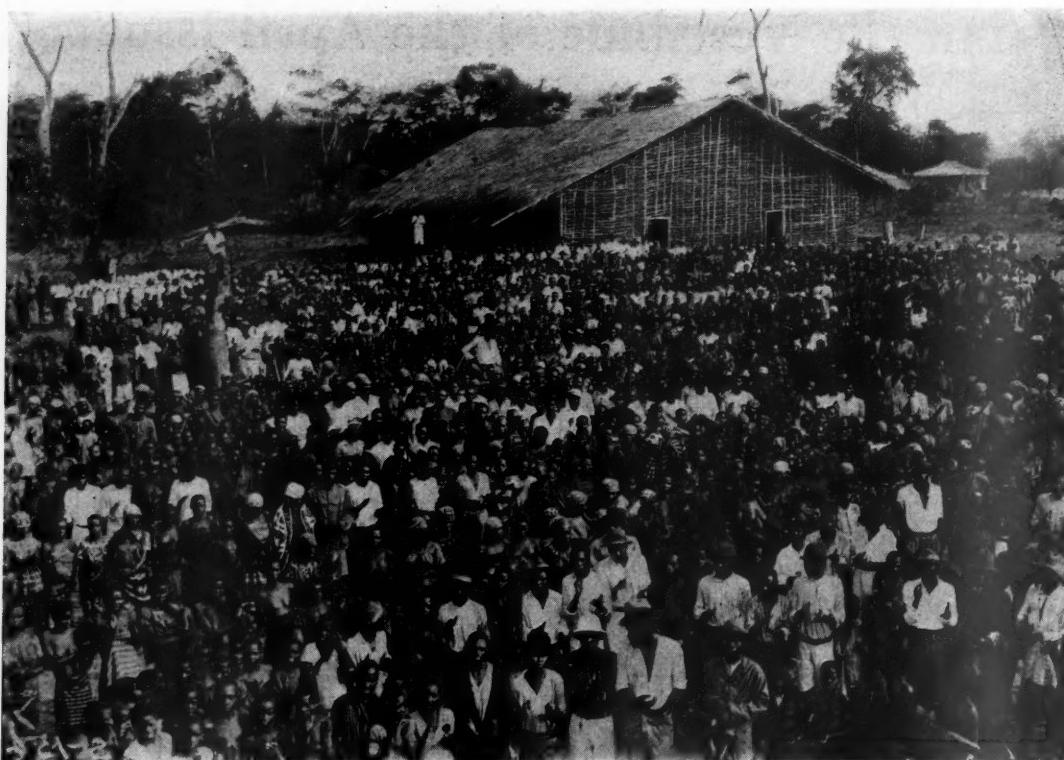
Missionary field news follows, from near and far, foreign lands and homeland. The condensation of interesting facts in these pages is remarkable. Of course, the Ambassadors, Guild and Crusade departments are anticipatory of coming events, including summer camps and conferences and parties. Mrs. Aitchison is speeding up the church programs with her usual energy and inventiveness.

May issue will aim to induce you to pack your trunk for Cleveland.

It's a Long, Long Way to Moanza

An intensely interesting narrative of the adventures of two new missionaries on their first journey to their remote station in the center of Africa's wilderness

BY THEODORE E. BUBECK



EVEN IN REMOTE MOANZA, AS IN OTHER FIELDS, A MISSIONARY CAN ALWAYS FIND A CROWD TO WHOM TO TELL THE GOSPEL STORY

It is difficult if not utterly impossible for you to imagine with what joy and satisfaction we boarded the S.S. *Albertville* at Antwerp. When the last gangplank was drawn ashore, and the last rope unfastened, our minds filled with thoughts which were probably similar to those of many a traveler as he leaves home for a new world. There were dreams of the future, not of wealth but of opportunity, of freedom, not to seek but to take, of Him who once said, "If the Son, therefore, shall make you free, ye shall be free indeed."

We watched the crowds as long as that was possible. Before we had gone very far we were stopped by a dense fog, such as is common to the English Channel. For nearly thirty-six hours we drifted about with nothing more exciting than a life-boat drill. We were amused to find that practically every passenger who had been assigned to life-boat No. 6 with us was either a Catholic priest or sister. There were no other Protestant missionaries and very few English-speaking people aboard, and although we

were thus not allowed the privilege of Christian fellowship which many of the missionaries enjoy *en route*, nevertheless it afforded us with ample opportunity to put our newly acquired knowledge of French into practise and left us some time for character study.

The weather throughout the entire trip was exceedingly pleasant, in fact unusually so, as everyone assured us. Even in the Bay of Biscay, where the water was a bit rougher than it had been, it was far from stormy. We received word over the air the following day that two steamers had gone down in a storm, the day after we had passed that way. You may be sure that we were deeply grateful that our vessel had made as good time as it had. As soon as we passed into southern waters we noted the beautiful azure blue of the water. On Thursday, April 11, we landed at Banana, the first African port, and the following day we reached Matadi, where we had to take the "Matadi Limited" to Kinshasa.

Since the train service out of Matadi is indeed very "limited" we had to wait our turn with the rest.

A French liner had arrived the day before, so we were unable to get a train before Monday morning. We did not mind this a great deal, for it gave us an opportunity to enjoy fellowship with Mr. Erickson, our missionary at Matadi, and incidentally time to rest up a bit. Monday we were up early and in time for the train which left at six o'clock sharp.

It had been arranged that we stop at Kimpese to "pick up" two native boys who were to go back to Vanga. We were again glad for the opportunity of seeing one of our more developed stations and to get better acquainted with our fellow missionaries. We left Kimpese the following Friday for Sona Bata. Bucking, snorting, and twisting, the little train made its way up and down the hills about Thysville. Sometimes it would steam like a kettle, leaving us to wonder whether it would be able to make the grade, but it battled on and finally, after an enjoyable trip of eleven hours, it landed us at Sona Bata station, where we were greeted by the missionaries and a large company of singing natives. There, too, we enjoyed the splendid fellowship with the members of the Sona Bata staff. On the 27th of April we left for Kinshasa, after a three-hour wait for the train. We were truly glad to have Miss Anderson with us, as she knew something of the language, and for the fellowship which we had together. Miss Anderson was to go to Moanza with us to carry on the medical work there.

When we arrived at Kinshasa, we at once made arrangements for our passage up the river to Bagata, where we were to change for another river boat going up the Inzia. We found that the *Sankuru* was leaving on May 1st, three days after our arrival at Kinshasa. That left us sufficient time to do what little shopping there was still to do, probably the last for a few years. After we were on board the *Sankuru* we discovered that we were to be the only

passengers with the exception of the natives who traveled on the barges which the river boats carry alongside. That was our good fortune, for had there been more someone would have had to sleep on deck. The heat on these river boats is all that it is reputed to be. The greatest contributing factor is probably the roaring furnace below, which adds much to the scorching heat overhead. Fortunately the hour arrives when the boats take on wood and therefore stop all night. It is then that the fires are allowed to go out and it becomes a bit cooler.

It is then also that the mosquitoes turn out in great numbers to welcome the new missionaries. Nor do they come alone. They bring with them all the friends and co-workers they can muster. I honestly believe that there is a larger variety of insects on these river banks than any biologist at home could name. We stopped one night at a small wood post called Bugalle, well named indeed, for there we found more insects of every kind and description than we believed to be possible in any one place. At night before going to bed, for instance, I poured a glass of water from our demijohn intending to drink it. Before I was able to get the demijohn to the floor and the glass to my lips, there were from twenty to thirty insects in that glass. I turned to the basin which had just been filled and found it literally swarming with hundreds of little insects. Very fortunately every port is not like Bugalle.

The eight days from Kinshasa to Bagata were on the whole not monotonous. There was always something of interest, something new. There were numerous crocodiles on the sand bars or on fallen trees, the picture of sybaritic content as they lay basking in the hot sun. Later, monkeys in abundance afforded us much amusement. We also enjoyed seeing the tropical birds, some as large as cranes and even larger, and others as tiny as our humming



PICTURESQUE SCENERY ON THE WAY TO MOANZA



NOON HOUR REST AND LUNCHEON ON THE JUNGLE TRAIL

birds, equally rich in coloring and with long tail feathers.

When we arrived at Bagata we inquired when the boat would be leaving to go up the Inzia to Dunda, where we would have to change again. We were informed that we had just missed a boat by two days and would have a wait of at least thirteen days before the next one would arrive. That was not welcome news since Bagata, although it is one of the largest posts along the river, is known for its large number of mosquitoes and tsetse flies. To wait there thirteen days did not, therefore, sound attractive to us. Knowing that Vanga was but two days up the river, we decided to spend at least a few days there and incidentally get acquainted with our near neighbors, for Vanga is the nearest mission station to Moanza.

We reached Vanga on Sunday, just in time for dinner! No one will know how good that dinner tasted to us, unless he has traveled on the same river boat and has suffered from the cooking as much as we. We greatly enjoyed the warm hospitality of our Vanga friends. It was during our stay there that Merle Dunham Brown, the youngest member of the missionary family, made his appearance.

After the fourth or fifth day at Vanga, we began watching for a river boat to take us to Bagata, and although several passed the station none were able to take us on. In one case the captain had taken on several passengers before he reached us and was unable to take more. Several were afraid to stop at Bagata because of the numerous sand bars around the post. For over a week we had to be ready to leave at a moment's notice. Three times we had to unpack and wait. Finally, on the thirteenth day, after much persuasion, the captain of the *Kapanga* consented to take us to Bagata. It was understood that he would stop at Vanga over night and leave early the next morning in order to reach Bagata that same day, for there was no cabin except the captain's. We were up by five and off by six.



FUEL WOOD AT A RIVER STATION FOR STEAMERS ON THE CONGO

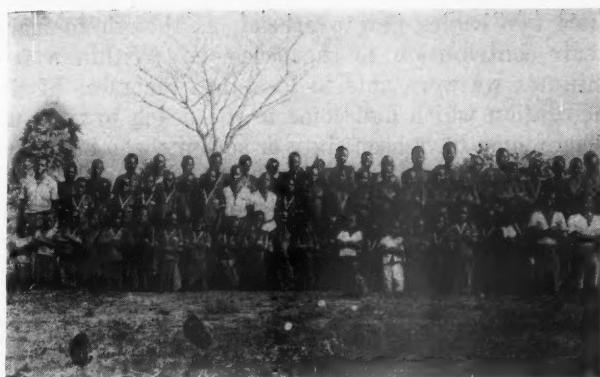
At about ten o'clock we were suddenly caught in a strong current which whirled us about, sending us into the left bank of the river with tremendous force. At the same time several small trees were broken down, our flagpole, lights and other fixtures on the front of the boat were ripped off. Had we stayed there it might not have been difficult to loose ourselves, but instead we drifted down stream backwards into a bank of "Afric's golden sand," about which we sing at home, but which has lost its glimmer here. Every effort to free us seemed to fail. First the natives were sent into the water with huge planks in an attempt to loose us from our unsought landing place. Then the cargo was shifted, but that too failed to help us. After eight hours of trying first one thing and then another, we found ourselves off the sand and headed downstream in the right direction, yet too late to make Bagata that afternoon. Thus we had another lesson in patience, which we had heard and now surely believed, was the first lesson all Congo missionaries must learn. The



SUNDAY SCHOOL CLASS AT MOANZA

captain very considerately offered his cabin to Miss Anderson and Mrs. Bubeck for the night. He and I slept on the deck in chairs. If it is true that we are laying down our lives for the Congo, it is also true that a large percentage of our life's blood passes through the circulatory system of African mosquitoes. Morning came none too soon. We were off quite early and reached Bagata about two o'clock in the afternoon.

Needless to say, the first question which we asked when we reached Bagata was, "When will the *Dima* be leaving?" We were told that the *Dima* had struck a snag in the Inzia and had gone down, and that we would have an indefinite wait for another boat. The next question was where we might be able to stay in the meantime. The only available place was a storehouse in the chicken yard of a Portuguese trader. He did his best to make us comfortable and we were, comparatively speaking. It was here that we were to have another lesson in



SUNDAY SCHOOL BOYS AT MOANZA

patience. Oh, how hard, how undramatic and unadventurous it is to sit and wait, and yet how necessary it is at times. We had several opportunities to speak to the trader about the claims of Christ. When we left he thanked us for the time we had had together and promised to read the little French Testament which we left with him.

You can imagine how alert we were for news of a boat which might be able to take us to Dunda, the only stop between here and Moanza, our destination. Each time we heard a whistle I would run to inquire as to where the boat was going, while the girls would put things together so as to save all possible time in the event that our much sought boat was willing to take us aboard. Finally, on the second Sunday morning word reached us that the *Victor Parmentier* was coming up river and that it would be going down the Inzia as far as Dunda. We were also informed that the director of the company was on board, on his way to where the *Dima* had gone down and that there would probably be no room for the three of us. We waited until the boat had landed and then appealed to the director to be permitted to ride with him on board the ship. He raised every possible objection, assuring us that there would be no room on so small a boat for four of us. We asked permission to ride below with the natives. Then he told us that there were no cabins on board and that there would be no meals served. We told him that we did not ask for cabins and that we would take care of our own meals if we might go. He looked at his watch and informed us that he would be leaving by one o'clock and that there would not be time for us to pack up and get on board with all of our things. We suggested that we take what we could in an hour and leave the rest. Finally he consented. Bagata was in a wild rush that day between twelve and one o'clock. One hour is altogether insufficient time to break-up housekeeping, catch eight chickens and put them in a box, pack a half-prepared meal, and with all one's earthly belongings get on board. Yet we did it and there were three happy folk, at least, on board that boat that day.

The four days between Bagata and Dunda were full of interest. There was something to take up our attention all of the time. We stopped at a small wood post each night, and each morning we were off almost before break of day. We did not have to sleep in the open as we had intended. The girls slept in a small space in front of the pilot wheel and I slept in the captain's kitchen between two closets containing dried fish and meat. Through the day we were a bit crowded but not too uncomfortably so. The director permitted us even greater privileges than we had bargained for, and all was well. We reached Dunda Thursday morning, June 5th. There after a wait of three days we changed for the *La Lys*, and for four days sailed on up the river. This boat was no more than half the size of the other and the furnace in the center of it threw off an unreasonable amount of heat and took up too much space.

The third day of the trip we noticed a man on shore shouting and waving his hands vehemently. The captain informed us that he was one of our teachers and that he had likely come with a message for us. We pulled toward shore and took the man on board. He could hardly speak from excitement, but did manage to let us know that he had come from Moanza to find out if we were really on board. We gave him a letter for "Tata Hill," and before we had time to say good-bye he was off, running at a great rate. Less than four hours later I was sitting in the front part of the boat reading, when suddenly I caught the faintest strains of music which I subconsciously recognized at once as being one of our familiar hymns, but not expecting anything of that nature, I continued reading until my attention was called to about fourteen boys on the bank. What a picture! I question whether I shall ever forget it, so deeply has it burned itself on my memory. Oh, that some of our folks at home could have seen that group, standing as they did in the clearance made especially for the occasion out of the dense forest, with the giant trees towering high above them, and with the densely woven foliage in the background.



A TYPICAL CONGO RIVER STEAMER

There they were, wearing only loin cloths, and singing, "Tell me the story of Jesus". What a challenge! What else could we tell them? Were we to try to satisfy their hungry hearts with that which is not bread and which satisfieth not? God forbid! No, that appeal we shall never forget. When our boat reached shore they informed us that the runner from Moanza had been through their village with the good news of our arrival.

The following morning we were awakened with a real thrill, for we realized that within a few hours we would be at Moanza. Two or three times during the morning and afternoon we spied wild looking men, evidently out on hunting parties. Some, when they saw us, ran off into the woods out of fear, while others stayed and traded with the captain of the boat, giving him chickens, pigs, flour and skins, for beads, chains of every sort, safety pins and palm oil. The women who happened to be along hid behind the trees and only occasionally ventured forth. All of the men had their own bows and arrows and most of them carried guns which were relics of antiquity. And so these were to be our parishioners! From one group we bought a small antelope they had shot, for which we paid fifteen francs, or less than forty-five cents.

By three o'clock we were growing increasingly anxious to get to our destination. The trip had been altogether too drawn out and it was by now becoming a bit tiresome, especially since we realized that Moanza was just around the bend in the river. Even the beauty of the river failed any longer to attract us. As we turned the next bend we caught our first glimpse of Moanza Beach. The name is somewhat misleading. The first one to greet us was a little monkey on the top of the trees. When he saw us he scampered off, leaping from tree to tree, heralding our coming to his own little world. At the same

time two eagles flew overhead, as though to make their contribution to the occasion. Within a few minutes we were able to look into the faces of the delegation which had come to the beach to meet us. There must have been sixty or seventy who had come the three and one half miles. When they had completed the hymn they were singing, and as the boat landed, they gathered around us and assured us of our welcome. The girls were carried to the station in chairs, but I suggested that I would prefer to walk, not knowing at the time what I was doing. I had no idea when I started that it would be a constant climb of nearly three and a half miles until we reached the height of 3,000 feet. The boys led on at a good lively pace and there was nothing to do but to follow.

When we reached the first village the natives seemed to drop out of the sky. Out of every hut they came, yelling like wild Indians. We were deeply grateful that it was a welcome and not a war dance, for from the sound it might have been either. In fifteen minutes more we were at the station, and after meeting Mr. and Mrs. Hill we were led between two lines of boys and girls singing at the top of their voices, and 150 to 200 natives can make themselves heard when they intend doing so.

Our arrival seemed fantastically unreal. That we were finally at Moanza seemed hard to believe, but we were soon to find out that it was so. Our hearts were filled with mixed emotions. There was certainly that sense of joy present over the fact that we had arrived, but there was also a firm determination to bend every effort to bring Christ to these people and to bring them in touch with the "power of God to salvation." Personally, we shall desire nothing more than to see the gospel at work at Moanza. We realized that we have "important business, the tide whereof is now."



SITE OF THE NEW MISSION COMPOUND AND TEMPORARY BUILDINGS AT MOANZA, WHERE THE WRITER OF THIS ARTICLE AND MRS. BUBECK ARE NOW STATIONED

The Blood Tie of Friendship

A True Story Out of Christian Americanization Experiences

BY ADELA BALLARD



NE moment all sunshine—green of the park grass—darting children—happiness everywhere in the square. Only a second and the shadow fell. There was a twinkle of childish feet, a grind of brakes, a crash of collision as the big car skidded to one side of the pavement! Then came the clang of ambulance bells, excited voices. A small crushed figure was slid into the open door of the hospital car, the door slammed, and life went on in the city street just as smoothly as if heartbreak were unknown.

Through a door in the tenement opposite the square a Chinese face peered out. There was a babel of sound as the children tried to explain. Her child was gone—after being hurt, some man in a machine had taken him! Frantic with anxiety, Mrs. Wo started on her quest.

Educated in our own schools, her English was good, and her knowledge of customs enough to make her sure some hospital housed the child. Telephoning here and there, she finally got word that little Lin was in M. hospital. The seconds seemed hours until the great doors opened to her. She had dreamed that they would be waiting to take her swiftly to the little broken body, but she found scant courtesy. It was just a Chinese woman! Not much use bothering as long as the kid was dead! "Yes, they had had such a patient." Could she go to him? "No, the boy had died a few moments after reaching the hospital—back broken. No, the body was taken away." Where? "Wasn't just sure where!"

To the anguished inquiries no kindly reply. No effort to give information or comfort—one less Chink to bother with was the attitude if not the words. Just as Mrs. Wo dragged herself to her feet to go she knew not where to find what remained of her child, a kindly faced business man came up to the desk with some papers in his hand; catching sight of the Chinese face, he turned to her instantly.

"Are you trying to find the little fellow that was hurt?" he asked kindly, putting his hand on the bowed shoulder. "I have been trying to find you. I was just going over to the place where the accident occurred to see if I could find his people. I have taken him away now. Will you come with me and we will go to him. I am so sorry for you." His tone was gruff with feeling. "I have lost my own boy. Shall I help you get your husband?"

The hospital attendants, a trifle abashed, opened the door for them, and with a horror of hospitals

seared deep in her very soul the Chinese mother went with the man whose business was caring for the dead, but whose Master's business came first always. All the light that flashed through those clouded days came from the consideration and kindness of this one of our own Baptist men who would have been surprised to hear he was a C. A. Volunteer, but who was daily doing the work without the name.

Days passed—weeks—then a Baptist woman whose radiant Christianity could not brook some of the things which were happening to the Oriental in her city, invited a few Chinese mothers to spend an evening with her. They planned a little club where Oriental and American could really know each other and together learn some of the things about home and children and living that would help to transform some unhappy conditions. Mrs. Wo was one of the mothers invited. In the days of the next year she learned to know of real friendliness—found real sympathy from people of another race. For this leader, who had caught the vision of a world that was "of one blood," was wise enough and tactful enough to bring with her into the service many of her own friends and workers in the big city church.

The Americans did not entertain the Chinese; it was the other way about except on special occasions, for the Chinese women had their own dues and these were used to entertain the American friends who attended the club meetings. One Volunteer who did faithful service month after month was the Christian doctor, who was able not only to teach of physical care of childhood but also to give help when moral problems faced the mothers. Once a month this group got together and, like the rolling snowball, it grew and grew and grew! The mothers brought the babies—because they had to, and the teen-age girls came because they wanted to, and the men sometimes wandered in—perhaps because they were curious and some because they had to take their wives home. The leader brought in W. W. G. girls that the girlhood of the Orient might learn to know the girlhood of the Occident, and there was a kindergarten for the wee ones and happy times for the older ones.

One day word came to the club that into the Wo family had come a tiny baby; a fragile mite whose coming brought new joy into the heart of the sorrowful mother. The little sister, who had during all of these lonely months continued to pray, "God bless my brother," even though the brother was with the God to whom the prayer was sent, now prayed joyously, "God, please tell brother about my sister."

Of course the Chinese Mothers' Club was interested in the new baby. So was the leader, who had made that club her one task—no, her one joy—when health had forced her to drop much of her happy service. She had hunted out the child who needed to go to the country for rest and care, she had been close to a mother as the husband had slipped out of life. Without any knowledge of the Chinese language, but with that universal language of loving sympathy, she had been in many Chinese homes in hours of sorrow. She had shared their joy also. She was often at the Wo home in the early days of this baby life. Day by day she saw the wee face grow more pinched, saw less of life in the dark eyes. The day came when she could no longer keep silent.

"But I have a doctor all the time—one of your American doctors," pled the mother. "He say it is just the teething, that she will be better soon and there is no alarm." Days passed. Each one seemed to see the ivory face thinner—the volunteer felt much of "the alarm"! Being one of those fortunate folk who have friendships with people in all walks of life, she had one friend who was a celebrated specialist. To him she took the story of the listless, weary baby. She told also the story of the terrible experience of the mother at the death of the eldest child. Would he take the little patient? He would! If it had to go to the hospital, would he see that a decent courtesy was paid to the mother? With a look which boded ill for the attendant who was discourteous, he promised.

The hardest part was yet to come. The mother shrank back in utter horror when the matter was broached. "Oh, I cannot," she protested. "My doctor, he must know best! I am doing everything he tell me to do. My husband he is away. No! I cannot!" The matter was too urgent. The American friend knew in her own heart that if they waited for the husband's return it would be too late for the

kindly service of any specialist. "Just go with me and see what he says," begged the friend. Finally a wire to the husband brought the answer, "Do as she tells you."

Tense moments in the specialist's office followed. The verdict brought terror to the mother heart. "Blood transfusion within a few days—it must be immediate." The busy doctor was very gentle with the Oriental mother, but it was hard to break through the frozen terror caused by the very thought of entering a hospital. She was sure they would spend scant thought on a Chinese baby; one bit of injustice had filled her with fear of hospitals.

The friend who had stood by in this troubled hour promptly offered her own blood for the tiny patient. Then, lest hers might not be acceptable, she 'phoned to the women who had been at the meetings of the Chinese Club and who had made friends with the members. The instant response surprised even her. Not one, but five or six of the women who had been doing volunteer work came at once for tests to find out which might serve! The doctor smoothed the way at the hospital and the wee patient was given all that any child of wealth or love could have had.

Today the baby is at home, traveling the road which leads to health. A group of women feel that this baby belongs to them. The mother is sure that love is in the world! The two men? The specialist probably does so many of these kindly deeds that he has forgotten this particular one; the first friend makes kindness so much a law of life that he too remembers only a Chinese woman whom he met in time of tragedy, one case in countless similar cases! Then the American woman who caught the vision of a happy service to her Oriental sisters—why, she and Mrs. Wo are friends—and of course friends stand by one another—even to the giving of one's own blood. It is not quite the laying down of life, but that Chinese mother doesn't see any difference!



CHINESE MOTHERS IN SAN FRANCISCO'S CHINATOWN

From the Diary of a Medical Missionary in Assam

BY DOROTHY JOY KINNEY, M.D., OF GAUHATI



DR. DOROTHY KINNEY WITH BABY PATIENTS IN THE WOMAN'S HOSPITAL AT GAUHATI, ASSAM

DR. KINNEY, a daughter of Dr. and Mrs. Bruce Kinney, of Denver, is serving her first term and is in charge of the new Women's Hospital at Satri Bari, Gauhati. She tells of her work interestingly in the form of a Diary, kept primarily for home consumption. We are permitted to make extracts from it for the benefit of a wider circle. The Diary pictures conditions and incidents of a busy life, and discloses some of the heavy responsibilities resting upon the young practitioner surrounded by religious and medical superstition.—ED.

May 15. The car has arrived and has been a joy already. It is a four cylinder touring Chevrolet. Initiated it by taking the poor tailor who is nearly gone with tuberculosis, and his wife and two little children for a drive. They have so little and this meant much.

May 22. The hospital bed given Millie Marvin has come. An easy moving crank lifts it into different positions. The European room is very attractive in its newly finished walls, wood work and floor. . . . On our way back from prayer meeting the little old pundit I had at first came running to the car to ask us to come see his wife—really not his wife—who was dying. She had been sick a week, and he had waited until she “looked bad” before calling us. He knew us all, had worked for the folks on the compound, but let his wife die for lack of medical care.

June 12. Marie Holmes with one of the nurses and I took a four-year-old from the orphanage to Shillong, sixty-four miles away, as we were suspicious he had leprosy and wanted him examined at the Pasteur Institute. Marie was so happy to be assured

we needn't worry, for she loves him as her own. How he did cuddle in her lap coming back! We felt as if we had drunk of the elixir of life in the blissful coolness of Shillong. . . . Thursday a real case of leprosy came to the dispensary, the first marked case I had seen. . . . Glad we don't live in Cheripunji, thirty-five miles from Shillong, where the average yearly rainfall is 700 inches. Bad enough here. . . . The coolies are so slow that I did some painting last night. One of our nurses, who although a Christian still has caste outlook, said she couldn't understand why I liked to do such things.

June 26. If you could see me you would perspire in sympathy. However, I don't mind the heat as much as I expected, but the humidity is nearly 100 per cent. . . . If we move we drip. . . . Took some of the senior and junior nurses to the Kala Azar Commission to see a laboratory in operation. They were much interested. The doctor in charge has been quite nice to us and we have helped him with a patient or two. He wanted us to take a little lad whom he said just needed to be fed although he looked pretty bad to me. He was only ten and so glad to come with us. Made me think of a little newsy at home who strikes a soft berth for the winter. We had little chance to do for him as he died suddenly next day. We were glad he had a taste of something happy. . . . Called to see a poor woman who was dying. Found her relatives and friends calling to Allah, believing that if they did so he would take her to heaven. Otherwise she would be consigned to whatever hell they have. . . . Called by a wealthy man to see the wife of a relative. She was lying in a cement and corrugated iron hut



DR. KINNEY AND MISS MASA EVANS AND THE NEW AUTOMOBILE
MENTIONED IN THE FIRST PARAGRAPH

6x8. Such a filthy place, all soot and cobwebs and very dark. They wouldn't let her come to the hospital as her husband was not there to give his permission. They didn't approve hypodermics, so we could not relieve her pain, nor would they let her take our medicines. Said it "was written on her forehead and if she were to die she would die and had better be at home."

July 3. The first installment of White Cross things which came today made us think Santa Claus had arrived. Such lovely sheets, cases, towels, uniforms, diapers, baby blankets, etc.

July 9. Shillong, Assam. Here we are for a month's vacation—Ruth Paul, Maza Evans, Marian Burnham and I, with Edith Crisenberry coming soon. The Tuttles have a cottage not far away. Ours is on the side of a hill surrounded by pines and lovely lilies, dahlias, black-eyed susans, geraniums that grow up over the window sills, a hedge of powder blue hydrangeas, and across the road a brook sings its way to the valley. We all are spending two hours a day separately and two hours together with our pundit for some uninterrupted language study, a thing especially hard for me to get in Gauhati. Having the car I can get back to the hospital for emergencies.

August 10. Back in Gauhati and drippingly hot. Someone said we felt like pies being baked. Rained all the way down and curtains had to stay up most of the time and we just steamed. Ice plant in Gauhati had broken down so there was no ice cream to cool us off. But some news we found here did. *The money has been granted to wire Satri Bari bungalows for lights and fans.* I think this will include lights for the new nurses' home. This is nearly done and very neat and attractive.

August 16. Wish I had twelve hours for language, twelve for work, twelve for reading, and could sleep the rest of the time. Junaki is in the hospital to see if we can make her gain faster. Went over to the Tuttles tonight. I always feel a bit as if I had been home when I go there. Thursday we are all invited there to dinner and to plan for the Conference here

in December. Marian and I will also take our first language examination. Must be able to translate two books of short stories and the Gospel of John, and carry on conversation with a native. . . . Junaki is better. Has four teeth and is such a happy little tyke with the loveliest brown eyes and such a smile for us. Has learned to shake her head and has the most adorable way of opening and closing one little hand in a gesture that plainly says, "Come play with me." . . . Have had a young widow coming to the dispensary for treatment for some weeks. We cured her trouble but we couldn't understand why she gained neither strength nor weight. Doctoroni found out that, because she is a widow, she is allowed rice but once a day and no fish or eggs. I knew the custom existed of having the widows gradually starve themselves to death by eating less each year, but thought she was not held to this as she teaches in a government school for girls. . . .

August 26. Found why ten-rupee bills are always cut in two. The bank in Caleutta does it as a safe-



CHILDREN OF GAUHATI GRATEFUL TO NORTHERN BAPTISTS FOR THEIR HEALTH

guard against stealing, sending one-half of bills by one train and the other halves next day. The bank here pastes them together. Millie and I went to the bank today to get our hospital appropriation and salary checks cashed. The bankers were stretched out on their beds on the floor asleep. One got up, got his keys from behind a pillow, went in the money room, squatted down on his mat, tucked our checks under his toe and counted out our money. We were watched by quite a group, but no one offered to relieve us.

September 2. The test for the water in our new well was O. K. and we like it very much, but play

safe and have it all boiled, as we are apt to get some impure water sometime. Five baptisms Sunday. The Brahmaputra is so high that we went to a temple-like structure where there is a Hindu place of worship built largely as a bathing ghat in the sacred river. The members of the church stood on the steps that lead into the water. It was a lovely day and an extraordinary background for the baptisms. . . . Twenty-three patients twice this week and not less than twenty-two any time for a week. Five babies under a year of age and all the bassinets filled. The little night nurse was found with her eyes closed, and when asked if she were asleep replied, "No, I was just praying the babies wouldn't cry all night." . . . Monday we went across the river to get a mother and her ten-day-old baby. She was septic and the doctor had fractured the baby's skull with forceps. She was lying on a bed made of two boards, six inches off the ground, in the dirtiest place I have been in yet, the only source of light and air being the low door through which I had had to stoop a foot to enter. The wall on one side her bed was cut through for a drain and all around and under her bed was a mud puddle. The baby lay on a dirty rag in another corner. The doctor had never been back to see them, probably because he charged so much the first time they couldn't afford him again. A woman whose daughter we cured last winter had them call us.

September 17. The hospital is still full. Fourteen are children, ten of them under four years of age. I get so thrilled over the opportunities out here and so heartsick over the tragedies. Karmoti, of whom I have spoken often, continues to gain, but we found that her father had arranged for her in the prostitute lines and sold her to the women. We just cannot let that little bunch of sunshine go to such a place, and we are hoping and praying some way will open to put her in the orphanage or in a good home. She is so lovable and winsome and is beginning to talk.



A CORNER OF THE CHILDREN'S WARD IN THE HOSPITAL AT GAUHATI

. . . Among other happy surprises yesterday was finding my black bowl filled with lovely pink roses and jasmine. Then to make such a day perfect the home mail arrived. That surely does make the world seem smaller.

September 24. Just at present the Bible Class is in session here, and there are quite a number of people from the villages around. One of them has been giving talks on the Lord's Prayer and has had some good ideas for a man with little education, although he has had more than the average. . . . We finally persuaded the father of little Karmoti to let the Mission adopt her and he signed the paper giving her over unreservedly to the Mission. The woman who had cataract will soon go home with good vision in one eye, and we hope to secure it in the other later. The father who brought his little boy for hernia is very poor, but he said if we could operate on him successfully he and his wife would give us two rupees and eight annas (equivalent to about 70 cents), a real "widow's mite" for them. Set a broken wrist for a little boy yesterday and wished for an X-ray. . . . The nurses are so enthusiastic over their new home.



GAUHATI INCLUDES ALSO A CHAPTER OF THE WORLD WIDE GUILD AMONG ITS MISSION ACTIVITIES

“The World Christian Movement and the New Day”

WHY THE FOREIGN MISSION ENTERPRISE IS SUMMONED TO ADVANCE

One of the most valuable chapters in the interesting volume “Whither Christianity?” which has been commended previously in our book reviews, is that with the above caption, written by President A. W. Beaven of Colgate-Rochester Divinity School. This chapter presents the present period and conditions in regard to foreign missions in a way to enlighten and satisfy many who have become confused and uncertain. The volume is edited by Lynn Harold Hough and published by Harper & Brothers, by whose courtesy we give the summary which follows.—Ed.

WE are passing through a period of confusion in regard to the foreign mission enterprise. Its enemies criticize it. Its friends defend it. Its leaders are busy reconstructing it. The rest stand by and are puzzled. . . . The confusion has three bad effects: Youth hesitates to invest life in this enterprise when disturbed by the many contradictory things being said. Older people so predisposed find in the confusion a sufficient excuse to decrease their giving. The hesitation and questioning on this side affect the morale on the other side, both among our missionaries and the nationals. It is essential therefore that we attempt to understand why the confusion exists, what it means for the present and future, and what steps can be taken to clear it up.

A Safe and Glorious Past

First, a brief look backward. The past is secure, and in this case glorious. The foreign-missionary movement of the Christian church has been the greatest invasion of one hemisphere by people of another, for purposes of service and blessing and not for exploitation. The world Christian movement stands as one of the most splendid crusades undertaken on earth, driven by a more unselfish idealism, carried through by people who average a higher per capita of ability, and have achieved more of value with less of equipment than any other group in the Christian church. The movement has made a monumental contribution to education, and has tended to carry such great ideals as democracy and service into ever-increasing areas. It is the greatest humanitarian enterprise the world has known, and its institutions for the blessing of mind and body and soul dot the known globe. It has lifted up womanhood and childhood, put cheer where despondency was chronic, and opened the doors to new hope in country after country.

Mistakes have been made in the movement, but after admitting them all, the past is still glorious. Any who have put their money or their thought or their prayers into it can thank God for having had an opportunity to invest in so far-reaching a program.

A Critical and Confused Present

Today the movement is under attack. Its critics are vociferous and attacks have been given wide circulation. Its premises are questioned. The man on the street asks,

“Is there any further need for the foreign-missionary enterprise? Haven’t we enough reforming to do at home without spending our strength upon the heathen? Why force our religion upon them when they have religions of their own? Isn’t China one of our best mission fields, and yet haven’t things collapsed there?” This attitude of criticism and questioning indicates the difference in the mood of our time toward this effort to bring Christ to the non-Christian world. Extensive changes are being found necessary by leaders in the movement. How are we to interpret these things?

Dr. Beaven points out, in answer, that we are living in a period of flux, and the foreign mission sections of the globe are subject to almost volcanic changes—in attitude of Orient toward Occident, in educational, social and philosophical ideas, and in governmental and racial relations. His treatment of the factors that have affected the foreign mission cause in the last twenty years is clear and contains the elements for needed sermons. Showing that changes are what we should expect, that discussion has been public and opinions varied, opening the way for bolshevistic propaganda; and that the leaders have to steer between Scylla and Charybdis in matters of western and native leadership and of alternatives in theology, evangelism and education, and in matters of finance—difficulties and problems on every side—he appeals for patience and intelligent cooperation with the leaders who are attempting to solve the problems.

Then he makes the striking point that the changes in foreign missions are not in the elemental things, but in the secondary, such as methods, machinery, organization, points of approach, etc.

Fundamentals Not Changed

Why did we begin the Christian world movement? What is the underlying motive that drives it? It was started and has continued because people have great eternal, universal, spiritual needs. These needs are met most fully in Christ. *We have Christ, and having Him puts the compulsion on us to share Him with those who do not have Him.* Have these elemental reasons changed? Quite the contrary. The original reasons are even greater now. The need is increased rather than decreased. The ability of Christ to meet the needs becomes clearer. The attacks of modern skepticism on Christianity have chipped away some outer accretions, but the attackers have soon come to an indestructible factual core in the person of Christ. Their efforts have had the result of an unveiling rather than a demolition, and Jesus stands out, in new and solitary grandeur, as the increasingly clear answer to the world’s spiritual need in a generation where millions are turning from ancient faiths with a poignant sense of disillusionment.

Our ability to meet the need is greater now. They need Him—we have Him—we must give Him. That is the essence of it.

But have they religions that are sufficient? This question is answered in the light of the Jerusalem Conference, as the Oriental Christians, particularly the women, answered it from experience, not from selected sayings from the non-Christian religions. The result is new realization that no other religion offers what Christianity does through Jesus Christ. (We shall give this paragraph in full at another time, as it touches on a point much at issue in present discussions.—Ed.)

If the fundamental reasons for beginning and continuing the enterprise are as urgent as ever, says Dr. Beaven, we should rise above the confusion, make whatever incidental adjustments are necessary, and go ahead with the task. Among the adjustments, in making which we who are onlookers must trust our leadership, both here and in the Orient, he cites first the shifting of management increasingly from foreign workers to the Oriental leaders. If this is disturbing to some, let us remember that a self-guiding church has been the objective toward which we have ever labored; that such an indigenous church is the only hope for the Christianization of those countries, which will never be accomplished so long as Christianity is looked upon as a foreign religion. Far-sighted leaders in the missionary movement have for years been advocating this and pushing the nationals to undertake it. To have the spirit of nationalism rise to forward this is sheer gain rather than loss. Dr. Beaven says that we must be willing that they of the Orient be allowed to discover the values in Christ for themselves. In our dealings with those churches we must move quickly now from "paternalism to partnership," from patronage to cooperation.

Make Necessary Adjustments and March On

In these and other necessary changes we should enthusiastically cooperate rather than sullenly refuse to help, if they are made. It is time to set our faces to the future and march on. If we do so the confusion will soon be left behind.

The movement itself is challenged to an even greater advance than before. The reasons for this are strongly stated. We owe it to the Christian nationals whom we have raised up and who face almost insuperable odds. It is as good for us to do it as it is for them to have it done. We can undertake this advance most hopefully because it is entirely in line with the spirit of the Master whom we serve. To go backward is to repudiate our Christian traditions. If we go ahead we shall find time after time that situations which look to involve certain defeat shall open into new opportunities (as the Boxer Rebellion, for instance). The rising tide of nationalism has set the indigenous church forward by twenty-five years. It has set forward the cause of interdenominational cooperation by fifty years. It has made us realize that the one great thing which we go to give is Jesus and His gospel, and the personality of God which is made so clear through Him.

The Christian world movement is in an age of confusion. It needs to pass out of it. It will pass out of it when we as Christian people see clearly again the vastness of the need, see again our resources as they are in God as revealed in Jesus Christ, and advance, regardless of the Gethsemans and Calvarys that may be involved, to a new crusade for world service. To such an end any thoughtful Christian may well bend his energies.



EXECUTIVE COMMITTEE OF THE CHEKIANG-SHANGHAI BAPTIST CONVENTION. DR. T. C. BAU, SECRETARY OF THE CONVENTION, STANDS SECOND FROM THE LEFT, AND IN THE BACK ROW ARE REV. L. C. HYLBERT AND REV. J. W. DECKER. MISS DORA ZIMMERMAN SITS AT THE LEFT IN THE FRONT ROW



THE FIRST CLASS OF GIRLS GRADUATED FROM THE WEST CHINA UNION UNIVERSITY

A New Day for the Women of West China

BY SARA DOWNER OF CHENGTU

THE past year was a very special year in the history of education for women here. From being a minority and a curiosity in the class rooms, girls have become an important part of the life at West China Union University, even to outnumbering the boys in some classes. The special event, however, was the graduation of the first class of women. There were five of them, the first girls to graduate from a college west of Nanking.

As the first graduates, they had the opportunity to start some traditions to be handed down to future classes. Because it was such a new thing we teachers had to dig up suggestions from our own college days. The last week in May we called Senior Week and began it with a tree planting on Monday afternoon. It was not only the first tree planted by the women students, but also the first tree to be planted on the permanent site of the Woman's College. Morning chapel that week was led by the seniors, and the girls wore their caps and gowns for the first time. On Thursday the teachers had the seniors for dinner, and on Friday the Woman's College Board gave a tea and reception for them at which there were about seventy present.

The week ended with what we called "Moving Up Exercises," when the seniors turned over their seats in chapel to the next class and moved back for the

rest of the year. Miss Fosnot had worked out a very impressive little ceremony for the occasion. There was a table at the front of the room and on it a bowl of ferns. Teachers and seniors in caps and gowns sat on either side of the table facing the audience. After a hymn, Scripture and prayer, Miss Brethorst gave a short talk and suggested to the girls the motto, "The best our goal." The three teachers then said a few words and put on the table three symbols of the best—lighted candles, a Bible and a Cross. Then one of the girls replied, "I represent the senior girls in receiving the trust which you, our teachers, have given us. We shall strive to make the best our goal. We accept the symbols you have given us—the lamp to guide us in our search for truth, the Bible to help us build beautiful character, and the cross to remind us of Christ and the service God wants us to give our fellowmen." As the seniors said a few words about the things they wished to pass on to the lower classes, they added flowers to the bowl of ferns to represent their wishes. A junior replied, "As a representative of the student body, I wish to thank you for your flowers symbolizing the spirit of the college—the blue for loyalty, the purple for diligence, the red for happiness, the white for hope, and the yellow for friendship and love. We pledge ourselves to maintain the high standards you have set for us." Then the seniors moved to the seats in the rear and the others moved up.

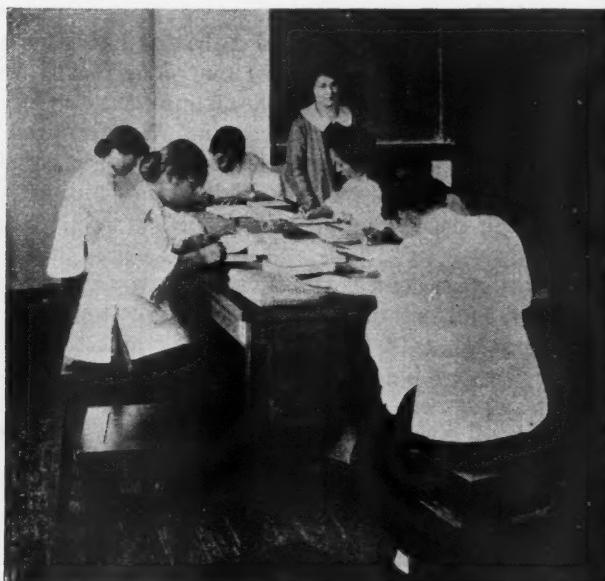
Baccalaureate Sunday was a blazing hot day with the service at the hottest hour, four o'clock. The preacher was Bishop Norris of North China, who preached a most helpful and inspiring sermon from the text, "Be ye doers of the word and not hearers only." Just as the service was over the heat wave broke in a storm that sent everyone hurrying for cover. The relief from the heat was very welcome, but the rain which continued for several days rather wrecked the dignity of the academic procession.



FIVE YEARS AGO WHEN THE SAME CLASS ENTERED

Hop-skipping puddles while hanging on to a gown and umbrella is not very graceful. Faculty and students were finally all safely assembled in the reading room of the library, which had been transformed into an assembly hall for the occasion. Bishop Roots of Hankow gave the address; then there were the usual greetings from the civil and military authorities of the city. The President's address to the graduates was very fine. He reminded

them that the honor of being the largest class to graduate from the university would soon be taken away from them, *but the honor of having been the first women to graduate from a university in the western part of China was theirs forever.* He then went



THE SAME CLASS AS SENIORS IN ONE OF THE CLASSROOMS

on to point out that no life, no matter how fortunate in circumstances can be complete without a personal knowledge of Christ.

The crowning moment came when Miss Brethorst, as principal of the Woman's Dormitory, presented the graduates to the president. There was continuous applause as the five received their diplomas and hoods and thus became alumni. Many a missionary had dreamed and worked a long time for that moment. It seemed hardly possible that those dreams of educational opportunities for girls as well as boys had come true at last. Thus a new day dawned for the women of West China.



A Narrow Escape From a Burning Ship at Sea

Vivid Description of a Thrilling Missionary Experience in Chinese Waters

BY MRS. GEORGE CAMPBELL OF SWATOW

ON Saturday, December 8, Louise and I left Swatow with Dorothy to see her off for home from Hong Kong. The weather was mild and everything auspicious for a good trip. Many friends of the Mission, American and Chinese, went off to the boat with us. We sailed calmly out of the harbor about four p. m. In a sheltered nook on the top deck we sat resting, talking, and singing

again, softly, as the sun was sinking, the hymns we had so often sung together during these last months. Then as the moon and stars came out and the air grew chill we went below to our cabin.

The ship was rolling and we went to bed as soon as we could, without supper, and were soon asleep. All of us were pretty tired. Suddenly, it seemed to us about morning, Louise jumped out of bed, waking us and saying, "It's pirates."

Shots were ringing out on the still air and at once there was the sound of hurrying feet, and then shouting, and soon cries and moans. Looking at the time we found it to be in reality a little after one a. m. Dorothy and I tried to calm Louise and get her to lie down again, but after only a few minutes there was no mistaking the seriousness of things and we dressed as quickly as possible. Lights had gone off, but we kept our blind down and door locked, and made as little use as possible of our flash, trying to attract no attention to our cabin. We prepared as best we could for whatever emergency might come—warm clothing in case of kidnaping—hiding our things in case of robbery. Then we waited and prayed.

After some heavy explosions, we saw a great light outside, and peering out of our window for the first time saw that the ship was on fire and the decks lined with people in life-belts. Then we emerged to learn what was really happening. It seemed as though all the fore part of the ship was in flames, and the air was lighted up to a great distance. Life-boats had been lowered and were full—chiefly of the ship's officers and crew. The captain only stood by, but from beginning to end we saw none of the ship's crew or officers, and *nothing* was done for the rescue of passengers. The one other European passenger, a gentleman of the Customs' staff from Swatow, helped us to adjust life-belts and in every way showed us kindness.

For a couple of hours there seemed no possible hope of rescue, unless help came in answer to wireless. A ship was sighted at one time and we all took courage, but it vanished out of sight! Life-rafts were lowered and many jumped overboard to reach them. Many fishing boats were round about and many were constantly calling them to come to the rescue—but none came!

It was thought the fire would consume the ship within an hour. We were urged by Chinese to climb into a life boat still not lowered. It was already full, and we deemed it better to await the hoped for rescue boat. And it was well, for the ropes of one end gave way, and the occupants were hurled into the sea. Unless God intervened, for several hours we had no hope, and together we resigned ourselves to God, believing we would in a brief time be with the Lord face to face. Fear was gone and the prospect seemed glorious; but the wind kept the flames toward the front of the ship, and the play of water from the two remaining hose kept them in check, so that they rather decreased.

By the use of our precious flash we found some wounded whom we could help a little, and many who needed comfort. So the hours passed and the first streaks of morning light brought hope and also revelation of undiscovered sights of suffering and horror. Then came the shout of an approaching boat—its

searchlight was a joyful sight—and in an incredibly short time a British destroyer drew up alongside!

First those in open boats and rafts were picked up, and we were sent aboard the H. M. S. *Sterling* on the first life-boat. The sea was rough but we got safely across and were made comfortable in the officers' lounge—every kindness and courtesy shown us. Then the wounded were brought over, then women and children, and at last all were taken off in safety to the two destroyers that had come.

We left our baggage locked in our cabin, and the warship sailors carried Dorothy's trunks, which had stood in a swirl of water on the deck, inside. Our boat, the *Hai Ching*, was a sorry spectacle, littered with torn bits of baggage and life-belts, blood stains everywhere, and the bridge a mass of twisted iron and charred remnants of timbers. She was towed in and we arrived here at six p. m. instead of six a. m. We were taken ashore in a police launch and found our way to the nearest hotel, where, after a meal and hot bath, we got to bed, too weary not to sleep. Dorothy was "all in," but Louise and I were little the worse.

Now it is all over, it is hard to realize what we went through. *That God again wrought a great deliverance for us we do realize*, and the wonder of it grows upon us. How God guided us, controlled the winds and waves, and the powers of darkness, and brought us through without the loss of a hair of our heads, or even the smell of fire upon us, must always keep our hearts full of grateful praise to Him who so loved us and fulfilled so literally His word unto us!

Yesterday was hectic with reporters and doing last things for our dear little girl. The American Consul called to know if friends in America, seeing this news, would be anxious for us—if so, he would cable our safety!—which of course was unnecessary. We left Dorothy safely aboard and quite settled in her large, lovely cabin, *all to herself*, about eleven p. m. Monday night (the ninth). The steamer sailed at four a. m. It was good to feel that, humanly speaking, she is there—safe, and nothing to disturb her rest—her responsibilities laid down. She worked up until noon before leaving, looking after her beloved nurses who were just taking the exams of the National Nurses' Association, for which she had been preparing them these years. Many were the expressions of love from them, and we can but feel that whatever awaits her she has left behind her a monument of faithful, self-sacrificing labor.

We hoped to go on to Canton, but conditions of war and danger prevail there and I fear we must not go. We are not in the spirit of further adventure. We will probably return to Swatow early next week. We are staying with the friends of the German Mission—a beautiful location, commanding a view of this wonderful city and port.



THE EDITOR'S POINT OF VIEW



Our Objective: "Missions" seeks to be a medium of direct and constant communication between the missionaries and church members on mission fields and the ministers and church members of our own land, thereby acquainting them with each other, and binding them in Christian fellowship and friendship, with its richest fruitage in brotherly love in Christ Jesus.

THE SURE WORD OF OUR LORD

In reading many sermons and volumes on immortality and eternal life we have been impressed with the number of instances in which stress has been laid upon all manner of reasons and arguments and hopes drawn from various sources, while little and often no emphasis is put upon the sure ground of the Christian's faith and trust—the teachings and resurrection of our Lord. Instinct, universal longing and belief, the requirements of justice, something inherent in humanity—with great eloquence and skill and power have all the points in favor been pressed forward. This is well, for we need all the assurance we can get in a matter of such infinite importance. We find rest, however, in the direct words of Jesus, and in the facts of His death on the cross and His resurrection. And we have satisfaction in giving to our readers these words of Dr. Charles E. Jefferson, a shining illustration of "a good minister of Jesus Christ," a man who never preaches a gospel of doubt, nor fails to make his meaning unmistakable:

It is because of these obstacles to entire trust in our instincts that we need the reassuring words of Jesus of Nazareth. In regard to the world beyond death He has no doubts. He was to live after death. He was sure of it. He did not argue about it, He knew it. Not only was He to live after death, but His disciples were also to enjoy continued life. He would meet them again. And He did. Because they were sure of this we have the Christian church. The church is not a theory, it is a fact. It is not a fancy, but an institution. . . . It is founded on the resurrection of Jesus. All branches of the church teach the immortality of the soul. They do it because Jesus rose from the dead. Those who have the spirit of Christ are certain that they shall never die.



THE CHRISTIAN IDEAL

Not only an ideal but a possibility to be lived and worked for is the achievement in community, national and international life pictured by Dr. Charles R. Brown in an address on the building of a new social and industrial order worthy of a truly Christian people. These are great ideas greatly expressed in words that should touch us all to finer issues and a new purpose. Let us pray for a great army of these "competent and consecrated Christian men and women working steadily for human betterment." Dr. Brown says:

Industry can be humanized as other great secular interests have been humanized. The commerce of the world can be made, not the selfish squabble of a lot of hungry animals for the best bones, but a noble section of the spiritual life of the race. Education can be made not the mere training of the hand or the filling of the head with knowledge, but the culture and development of the spirit. The homes of men can be made miniature copies of that great moral order where God the Father sits at the head of the table and we become as little children that we may enter in. The nations of earth can be set together in a great brotherhood of joint endeavor for the common good. But all this can be accomplished only when we have in all of our communities competent and consecrated Christian men and women working steadily for human betterment, with their eyes and their minds upon that social order which hath foundations, whose Builder and Maker is God.

GET THIS POINT CLEARLY

It has recently been announced that Mr. John D. Rockefeller has given the Ministers and Missionaries Benefit Board the sum of \$800,000. From statements that have been made it is evident that there are those who think that the needs of the Board have been met by this gift and that more money will not be required.

The facts are that the Board has been keeping very careful watch of its working capital lest it be found necessary before the end of the fiscal year to postpone the reception of new members into the Retiring Pension Fund. Mr. Rockefeller evidently learned of this possibility and provided the \$800,000 in order that such an unhappy necessity might not arise.

Let it be widely and thoroughly understood that a very much larger amount of money than that provided by this generous donor will be necessary before all the active ministers and missionaries can be accepted as members in the Retiring Pension Fund.

Recently one of our strong seminaries made provision for the entrance of eight professors into the Fund. The acceptance of those eight men required the Board to set aside in the Retiring Pension Guaranty Fund \$17,983 on the date of their entrance. The economic soundness of the Pension plan depends upon the Guaranty Fund. The assets of the Board must approximate \$25,000,000 before a just provision can be made for the worthy ministers and missionaries of the gospel whom the churches have ordained and commissioned.

THE EASTER OFFERING

Memories associated with the return of the day that marked a new era of hope and gladness for sorrowing humanity and that assures us of immortality, will naturally incline many to make this year's Easter offering for missions an exceptionally generous one. The approaching anniversary of Pentecost Day has led to a fresh reading of the story of the events of nineteen hundred years ago, as related in the Gospels and the Book of Acts. This results in a new realization of what this gospel has meant to the world, as the thought is turned to the wonderful spread of Christianity since the disciples first went out to preach and baptize in Jesus' name. It also leads us to consider the measure of our own obedience to the command to carry the gospel to all the world. In the belief that a great number will desire to distinguish this year by as large a gift as possible for the assistance of our missions, a special envelope has been prepared to receive the offering and will be supplied to all churches by the state offices. A reproduction of this envelope in full size will be found on the last cover page of this issue.

A MESSAGE FROM MR. COLEMAN

Chairman W. C. Coleman, the energetic leader of the National Council of Northern Baptist Laymen, has sent out through the Council's bulletin "Enlisted Men," a message of personal appreciation to the active laymen in our local churches who are assuming the burden of leadership. What he says to them should go to the wider constituency of MISSIONS, and we commend to all our readers his inspiring words:

The year 1929 will be known as the year in which Baptist laymen found themselves. A new conception of lay responsibility has come to large numbers. A new vision of possible achievement in and through the local church wherein we are members is ours. Tasks, challenging our best, have taken definite form. Methods of work developed appeal to common business sense. Coordination and cooperation are key words. With fine understanding, pastors and laymen enter the new year, determined to enlarge the influence and increase the production of their church.

The "Plan of Work" set forth in the *Trial Manual*

has received universal and enthusiastic acceptance. The *Manual* is appealing to lay leaders of all denominations and is everywhere accepted as sane, practical and operative. Hundreds of our local churches now have in effect a Laymen's Council. Certain groups have accepted responsibility in their church for one or more of the seven major tasks. Thus a beginning has been made. More tasks will be definitely undertaken as leadership is developed. That is the normal process. Begin with one needed activity. Do this one thing well, and out of the doing, strength and leadership will come for other tasks. Let your Laymen's Council grow into your church through actual performance. Remember the emphasis is on achievement, not on organization.

Let the year 1930 be a year of achievement in which laymen try to do useful things needful to the growth of the church and the purposes of our Living Christ. Then, in 1931, we will find in our own local church an effective Baptist Laymen's Council, with just enough of organization to coordinate our individual efforts. It is a year in which Baptist laymen are attempting to show their faith by their works. It is a joy and an inspiration to have even a small part in tasks wherein we, men of the world, become co-workers with God.

ELIHU NORTON SAYS:

That he doesn't like to hear talking about a *margin of safety* in our church benevolence giving when we ought to be thinking about a *mountain of surplus*.

That in order to make sure of Dr. Bowler's "*margin of safety*"—which is \$320,255 over and above—he figures that if the 300,000 and more Baptists who had the *Transit* in January (which meant three times as many readers) would chip in a dollar apiece, that would secure the margin. But since it is morally certain that not more than half of them would think of doing such a thing, to make up for them he would put in two dollars, and Amy would add her two, and for good measure they would make it five altogether. And if 100,000 individual Baptist givers did the same, what a miracle and joy that would be. He could just imagine Dr. Bowler singing a song of surplus and sending the glad news out on the wings of publicity. Far more than that, he could hear in imagination the hallelujah chorus raised on the mission fields where the workers are worn and weakened and the appeals of the natives for teachers and leaders have long had to go unanswered.

That of course he knows that this idea of raising money by calculation is easy, idealistic, chimerical, imaginative and impossible. All the same, he is sure that if once it were done—as there is no *real* reason why it shouldn't be and every good reason why it should—then 100,000 Baptists would be more real

Christians and more dependable and religion-commending church members. Surely the Master would say, "Well done!" to that.

That the Baptist laymen might give that \$320,000 as an extra, to prove their gratitude for having been awakened to the fact that there was something real for them to do in the church and in the great kingdom enterprises of the denomination.

That it is better to suggest all kinds of ways of doing good things, however impracticable or unlikely, than to sit still and do nothing, not even think, while the forces of evil are inventive, ingenious and incessantly active.

That the way to make the church a living institution, so far as you are concerned, is to be a live member of it. How about it?

NOTE AND COMMENT

¶ The observance of Baptist World Alliance Sunday on February 2nd took this year in many lands the special form of a day of intercession for Baptists and other victims of persecution in Russia. The observance in Europe was more general than hitherto. How it was in this country there is no record to tell.

¶ The Department of Missionary Education has prepared an unusually attractive and helpful list of missionary material, covering all fields and phases of the denominational work in home and foreign fields. The list includes pageants and special programs, foreign mission courses for young people and adults, and similar courses for home missions. There are books and pamphlets and leaflets, capital stories for the children, primary lessons, dramatic material, and last but not least interesting and useful, maps, in colors and black and white. A catalog has just been issued and can be had from any of our literature bureaus, starting with the home office at 152 Madison Avenue, New York. Call at the new headquarters and you will find a scene of incessant activity, for this is a very much alive department. It is to be hoped that you are using their Easter program.

¶ A suggestion to colleges comes from Shanghai Baptist College, where twenty-five small, intimate groups have been formed for spiritual cultivation, with marked success. Religious directors in churches might find a profitable example in this, and university pastors as well.

¶ Secretary James H. Franklin of the Foreign Mission Society is on his way to China, with a prospect of spending eighteen months in the Far East. His first missionary objective is West China, from which far outpost the appeal has come for many months for a prolonged visit from him. A task of great importance awaits him in China, as advisor and helper in the establishment of the churches and organizations on the new independent basis. For this work Dr. Franklin is peculiarly fitted, both by his experience and his affection for and belief in the Chinese. He has a really great mission. Our readers have reason to be glad in the knowledge that he is to be a regular correspondent of

MISSIONS. We can confidently expect to be able to give them reliable first-hand news as to the developments in a nation now in a turmoil of getting established. Mrs. Franklyn and Carolyn have gone with him. We wish them all a safe and happy pilgrimage and sojourn.

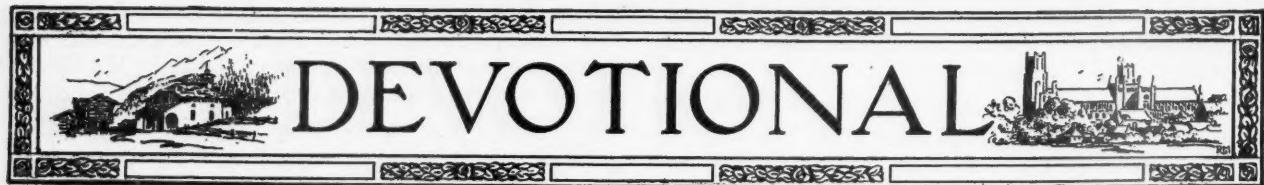
¶ It was not stated in the review of work at Shaw, but may be added here, that Dr. J. L. Peacock has completed ten years of service as president of Shaw University. He has done a remarkable work there. From practically a high school grade he raised Shaw to the first "A" class Negro college in North Carolina; did away with its academy altogether four years after assuming charge. In 1920 Shaw's college classes numbered six or eight, within the past few years the number has regularly been over fifty. A new Science Hall has been erected, and the endowment increased from \$54,000 to \$355,000. All this under peculiar discouragements. President Peacock deserves highest congratulations upon his administration. He has made Shaw a missionary as well as Christian school.

¶ The Home Mission College Review, which is edited by Prof. Benjamin Brawley of Shaw University, is an organ of the colleges for Negro youth that is a great credit to its editor and founder. It not only gives the latest news concerning the Home Mission schools, but has special articles of positive value. Prof. Brawley is an author as well as teacher of English literature, and ranks among the ablest of the Negro educators.

¶ The "Field Surveys," illustrated descriptive sketches of Baptist Mission Fields, published by the Woman's Foreign Mission Society, are packed with readable information attractively presented. They have maps, and tell what one seeking knowledge wants to know about the fields.

¶ Dr. Rushbrooke writes that Christian people in England are deeply stirred by the great moral and human issues raised at the Naval Conference. All denominations have issued appeals for continuous prayer that the Conference may promote world peace. "Baptists have a special interest in this matter. We represent a world wide fellowship. In every one of the nations and dominions represented in London our fellow Baptists are found. War would hurl them one against another in fratricidal strife. That would be reason enough to arouse among us dread and hatred of war; but there are still deeper and larger considerations. We are a world fellowship, bearing testimony on behalf of the Lord Jesus Christ to the ends of the earth. We shall not utter His message in its fulness unless in His name we call the peoples to live in a brotherhood of justice and good-will."

¶ The approaching Latin-American Baptist Convention has aroused much interest. Baptists scarcely realize that there has grown up in a Latin Roman Catholic country, Brazil, and in the course of little more than a generation, a Baptist Convention that is numerically stronger than any group in Africa, stronger than the Baptist Union of Australia, and stronger than seven-eighths of the National Unions in Europe. The missionary agency chiefly concerned in Brazil has been the Foreign Mission Board of the Southern Convention. Honor guests include Dr. George W. Truett, who is to preach several times, and Dr. J. H. Rushbrooke, as the representative of the Baptist World Alliance.



DEVOTIONAL

What Saith the Scripture

"If a man die, shall he live again?" asked Job. "I am the resurrection and the life," said Jesus. The eternal question, and the immortal answer.

An Easter Prayer

O THOU, Son of God, Who hast brought life and immortality to light, let the hope and assurance and comfort of the resurrection flood our hearts at this Eastertide. May those who mourn the loss of loved ones have vision of the angel standing by every new-made grave and saying, "Not here but risen!" May those who are on the descending slope of life look out with serenity and peace into the unknown, resting in His promise who said to His own, "Lo, I am with you all the days, even unto the end." May those who are in the strength of middle age gain courage and fortitude for their task from the present experience of eternal life through the indwelling Spirit. May those who rejoice in the vigor and ambition and eager plannings of youth find place in Thy School and learn of Thee the lessons of life that lead to a noble and beautiful service, and an immortal companionship with Thyself. So speak Thou to all, Divine Master and Lord, and make this Easter radiant with Thy glory. Amen.

My Risen Lord

My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
I am the Way, the Life, the Resurrection,
I hear Thee say,
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

—Author Unknown.

Meditations for Easter

(From "If I Had Only One Sermon to Preach on Immortality," published by Harper & Brothers, New York)

It makes all the difference of both worlds to me whether my life is ephemeral, a candle suddenly snuffed out, a gleam of consciousness between the cradle and the grave, or whether in me is something that is going to survive the limitations of time and space and the corruption of matter; whether this life is the palace of existence, or whether, as Browning says in his "Christmas Eve and Easter Day," it is but the vestibule of the palace. . . . There are three great arguments favoring immortality, and one great testimony which settles the matter for the man of faith. The arguments: Man's instinct of immortality; longing for it and need of it. The one great testimony: the Word of God, the

Bible. Jesus said, "In my father's house are many mansions. I go to prepare a place for you."—W. E. Biederwolf.

According to the Master's authority, everlasting life is God's gift in Christ. That life He described as an abiding consciousness of the Divine Presence; a life begotten in every recipient and obedient spirit; a life attested by definite experiences which nothing could destroy. For the believer bodily dissolution became the soul's emancipation; the portal through which he passed from life to more life; from peace to deeper peace.—S. Parkes Cadman.

Let us follow Christ beyond the tomb; let us see Him standing on the other side of death; let us hear His words with ceaseless faith: "I am he that liveth, and was dead; and, behold, I am alive forevermore." Let us rise up to these great truths; let us live by them and in them and for them. Then shall the Easter Doubt be defeated by the Easter Faith and all our lives shall take on the radiant hope of the Festival of Immortality.—Edwin Holt Hughes.

This hope of immortality gives us faith in God. It kindles aspiration in the hearts of men and women. . . . It is for us, then, to cherish that hope. As we do we shall grow in courage, in buoyancy, in faith in ourselves, in the world, and in God. We shall value human life for what it is, the highest and finest work of God; and we shall aspire to make that life as far as in us lies a thing of beauty and of joy. He who was raised on Easter Day has given us this firm hope. He and no other has taught us without the shadow of a doubt that we shall meet again after separation and shall enter into endless peace.—Burris Atkins Jenkins.

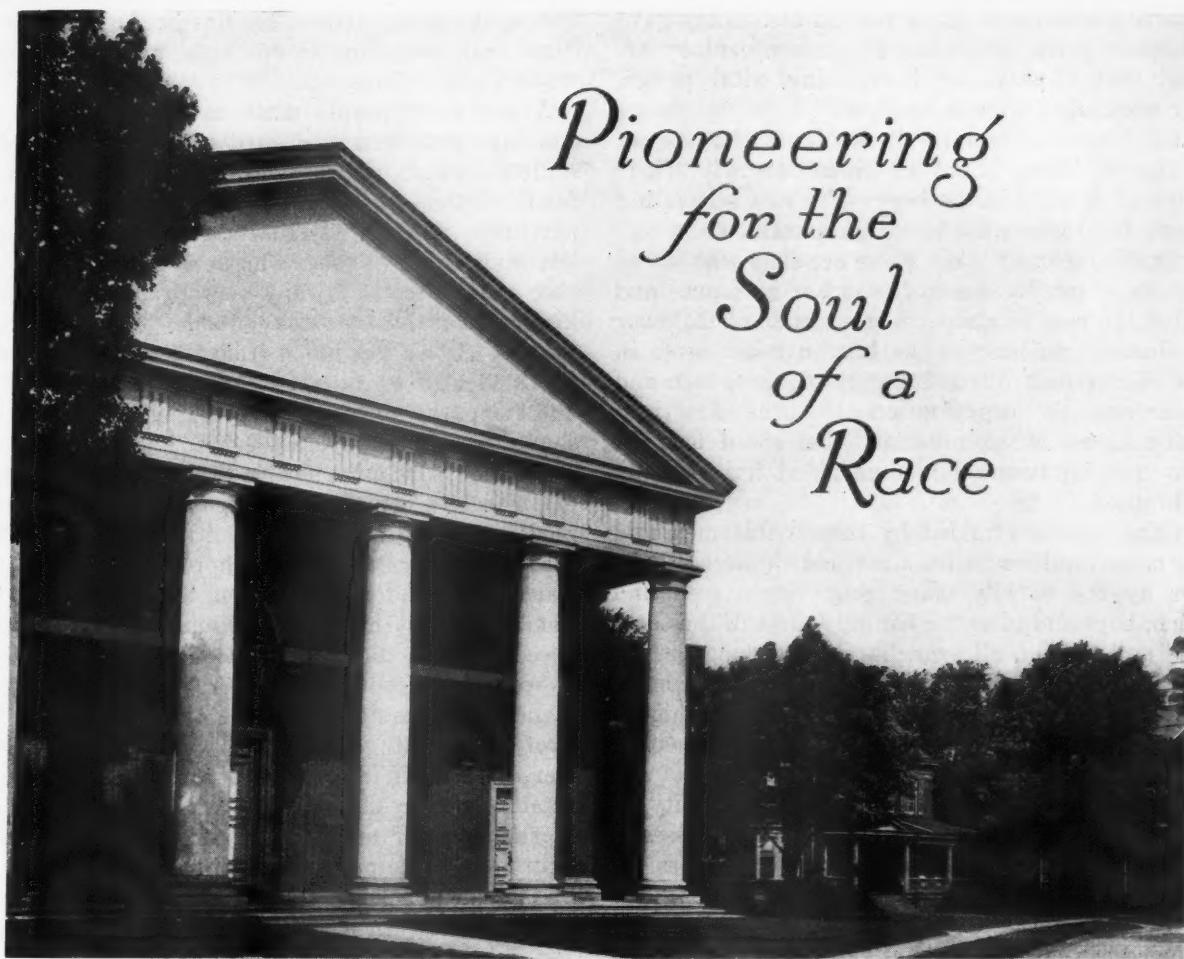
I leave it all with the thought of the God revealed in Christ. Assuming such a God, we have to hold fast to human immortality to preserve the Christ-revelation of God.—Francis J. McConnell.

We believe in the life eternal because, as a matter of historic fact, the life eternal has been manifested to men. Jesus lived the life eternal. . . . Jesus was as sure of immortality as He was of God. . . . To the man who lives like an immortal, immortality is self-evident.—Edwin D. Mouzon.

Christianity is an *omnipotent personality*. Christianity is Christ, the living, inevitable Christ. Death could not hold Him. He is death's conqueror. There is irresistible power in that defiant fact today. It is felt, too, in a whole world's life. . . . It has turned triumph into a whole world's song, and wreathed every shadow with a promise, and struck death dead.—Merton S. Rice.

Verily, the Lord Christ brings life and immortality to light! "Immortality," says Channing, "is the glorious discovery of Christianity. Before Christ immortality was a conjecture or a vague hope. Jesus, by His teaching and resurrection, has made it a certainty." "This is the will of my Father," says the Lover of Eternity, "that everyone that beholdest the Son and believeth in Him, should have eternal life."—Frederick F. Shannon.

Pioneering for the Soul of a Race



SISTERS' CHAPEL AT SPELMAN COLLEGE, GIFT OF MR. JOHN D. ROCKEFELLER, JR., IN MEMORY OF HIS MOTHER AND HIS AUNT

The Making of a Race

A MESSAGE TO NORTHERN BAPTISTS FROM A SOUTHERN NEGRO

BY PROF. J. W. BARCO, D.D., VIRGINIA UNION UNIVERSITY



HREESCORE and four years ago, when the smoke of war had blown away, when the cessation of strife proclaimed the end of the great American conflict, when the "war drums throbbed no longer, and the battle flags were furled," there emerged from the wreck and ruin of war four millions of human chattels, who were transformed, as if by magic, in a moment, in the twinkling of an eye, from slavery to freedom, from bondage to liberty, from death to life. These people were ignorant and destitute. They had not tasted of the tree of knowledge. They were blind alike as to the intellectual and moral principles of life. Poverty, ignorance, and vice, the trinity of human wretchedness, brooded over them. How sad would have been their fate had they not at this tragic juncture been

touched by the magic wand of Christian education; had there not followed in the track of the Northern army that band of heroes and heroines to do battle in a spiritual cause!

Theirs was no carnal warfare. They did not battle against flesh and blood, but against the powers of darkness intrenched in the ignorance of a degraded people. A worthier band has never furnished theme or song for sage or bard. These noble men and women left their homes, their friends, their social ties, and all that they held dear, to go to the South to labor among the freedmen. Their courage, their self-sacrificing devotion, sincerity of purpose and purity of motive, and their unshaken faith in God, were their pass-keys to the hearts of those for whom they came to labor. They were sustained by an unbounded enthusiasm and zeal. No mercenary or sor-

did motive attaches to their fair names. They gave the highest proof which the nineteenth century afforded that Christianity is a living, vital power. Their works do follow them.

What Negro is there in all this land who has not felt the uplifting effect of their labors? Their monument is built in the hopes of a race struggling upward from ignorance to enlightenment, from corruption to purity of life. These are they who sowed the seeds of intelligence in the soil of ignorance and planted the rose of virtue in the garden of dishonor and shame. As long as the human heart beats in grateful response to benefits received, these men and women and the organizations like the American Baptist Home Mission Society that stood back of them shall not want a monument of living ebony and bronze.

To the schools founded by these noble men and women, and guided and maintained through all the years by the Society, have gone Negro men and women, boys and girls for training, first in the three "R's" and then in all branches of knowledge which the expanding curricula of the schools have made possible. These were pioneers in the field of higher education for the freedmen. In spite of the theories then abroad of the God-ordained inferiority of the race, they afforded the Negro the opportunity to prove that he is like other people, that he possesses the same faculties, powers and susceptibilities as the rest of mankind, even though they have been stunted and dwarfed by centuries of oppression and ill usage.

The education furnished at these centers is giving to the Negro an independent spirit, supplying the great need of self-reliant manhood in men who because of their study of history believe in the future of their own people and are not ashamed to be called Negroes, and is helping to make of the race a self-respecting people each of whom must keep saying to himself, "I am a man, and all things which are human appertain to me; although circumstances and environment may hamper me for a season, I will suffer it to be so now, but will relinquish none of the ultimate claims of my species." Slavery made the Negro dependent upon the intelligence and foresight of his master. He had no need to take thought as to what he should eat or drink or wherewithal he should be clothed; but training is awakening in him a consciousness of personal power. They tell us that the possession of personal property is the greatest stimulus to self-respect. When a man can read his title clear to earthly possessions it awakens a consciousness of the dignity of his own manhood. And so when one has digested and assimilated the principles of knowledge he can file his intellectual declaration of independence; he can adopt the language of Montaigne: "Truth and reason are common to every one and are no more his own who spake first than his

who spake them after; 'tis no more according to Plato than according to me, since he and I equally see and understand them."

A backward people must have leaders, and the more ignorant and backward the masses, the more skilled, efficient, and unselfish should the leaders be, for it requires more wisdom to control those who do not know their intellectual right hand from their left than to direct those who need no guidance. No race can expect to fill any very prominent place in history that has to look outside of itself for its leaders. If we can judge from the history of Israel, God's idea of a leader is a man identified in blood and sympathy with the downtrodden races; one who should be learned in all the wisdom of his day and generation. He must be able to cope with the wisdom of Pharaoh's court. It seems that in ancient as in modern times learning frequently arrayed itself on the side of arrogance and oppression. Moses, in order to succeed in his mission, must match the wisdom of Egypt in logical argument, in persuasive speech, and in the manifestation of material power.

With an exception only here and there the outstanding leaders in the educational, religious and professional life of the Negro people in America were trained in the institutions of higher learning established for them by the white churches of the North, or later on by their own churches in their effort to man, support, and control some institutions of their own.

There has been a great educational awakening in the South in the past fifteen or twenty years, and many of the institutions founded and for years supported only by Christian philanthropy are being taken over by public authority. But there is still need of the private institution dedicated to the task of giving a Christian education to as many youths as possible. There is no more pressing problem before the church today than that of securing able men for the Christian ministry—men of sound physical constitution who have the requisite common sense and self-control to care for the body, thus insuring its best working efficiency. Men of mental power and proper habits of study, determined not to stagnate intellectually. Men possessing ability to express sympathy and friendship. Men who have a genuine religious experience, who know the Living Christ at first hand and have a clear and vital faith. Men with a message and the consciousness of a mission. Men of intense moral enthusiasm. Men with hearts aflame with the passion of the cross and ready to stake everything on their cause. To the institutions which have been supported by Northern philanthropy our Negro Baptist churches have looked and must continue to look for such men. Without such men in increasingly large numbers the world cannot be made Christlike.

Again, these schools are helping to give the Negro the proper perspective of life. The art of arts—the one which is often lost in the eager quest for other arts—is the art of living. We live in an age in which the tendency is to exalt the temporary over the permanent, the apparent over the real, when men would replace the Golden Rule by the rule of gold. We hear a great deal about what men are pleased to call the practical, about teaching men to make a living. The higher education furnished in these Christian schools has been concerned about the making of a living, but more about the making of a life.

The primary interest of these schools has been and is in people, rather than in subjects or in things. Their fundamental aim has been and is, to paraphrase the words of Dean Weigle, "not the extension of human knowledge as such, but the development and enrichment of the personality of the student. Their primary method has been and is the fellowship of teacher and learner in the quest for truth, for beauty and for good. They have taught and still teach by the dynamic contact of life upon life, the friendship of person with person, each of whom finds his standards of personal worth and social good in Jesus' Way of Life."

Through the institutions founded by Northern philanthropy a third of the population of the South received its first impulse to better things; by them were prepared a large number of the approximately 40,000 Negro teachers whose services are utilized in the public schools; the men and women who were the beneficiaries of this philanthropy are in large numbers doing their best to guide, restrain, lift their less fortunate brothers and sisters; they are almost without exception earnest advocates of harmony, peace and good will between the races.

I am informed that The American Baptist Home Mission Society has spent about nine million dollars on the education of the Negro. Is it possible to specify a like sum of money spent upon any other backward race which has produced greater results? I doubt that anyone can point out where, in all the range of Christian activity, the contributions of philanthropy have been more profitably spent.

May He who commissioned His disciples to go and teach all nations fill you with joy because of past achievements and inspire you with such faith in an aspiring grateful people as will encourage you to do your best to carry forward the work so nobly begun. In their behalf, I thank you.



The New Atlanta University

BY DR. GEORGE R. HOVEY

ONE of the most significant movements in the field of higher education for the Negro is the affiliation of three colleges in Atlanta, Georgia, and the establishment of a university for postgraduate work. For many years educators have felt that there were too many Negro colleges in Atlanta; this has prevented some of the colleges from securing large gifts from Educational Foundations. Atlanta University is one of the colleges which has suffered. It was founded by the American Missionary Association and has given a high type of training to Negro boys and girls for many years. Several years ago the school was turned over to the control of its own board of trustees. This board a year ago suggested to representatives of our own colleges, Morehouse and Spelman, the desirability of an affiliation between these three colleges which are located in the same section of Atlanta. After prolonged consideration it was decided to discontinue undergraduate work at Atlanta University and make the school a real university for postgraduate study. A new board of trustees has been appointed, consisting of three representatives each of the old Atlanta University, Morehouse and Spelman. This new board of trustees has done Morehouse the honor of electing its president, John Hope, as president of

the new university. Dr. Hope is in the midst of a financial campaign for \$600,000 for Morehouse College; \$300,000 of which has been promised conditionally by the General Education Board, another \$100,000 conditionally by Mr. Rosenwald. Dr. Hope, feeling his obligation to Morehouse, has decided to remain with the school until he succeeds in raising this fund for endowment, although at the same time he is president of the new Atlanta University; the trustees consenting to this arrangement.

Miss Florence Read remains as president of Spelman College. Both Spelman and Morehouse retain their independent boards of trustees, which in each case manages the affairs of the college, electing the president and teachers but always in consultation with the president of the new university. The most experienced teachers in Morehouse and Spelman will be used to a considerable extent in giving instruction in the university.

This movement makes provision for high grade postgraduate work, eliminates one of the colleges in Atlanta, and has brought about the affiliation and cooperation which will make possible certain economies and better work. It is altogether possible that other colleges in the city may join this affiliated group in a more or less close relationship.

The Home Mission Society's Schools

FINAL REPORT TO THE BOARD OF MANAGERS, JANUARY, 1930

BY GEORGE RICE HOVEY, D.D., SECRETARY OF EDUCATION

AS I lay down the office to which you with so generous an estimate of my abilities elected me eleven years ago it seems fitting that I give a more extended account of the work of the department than at the regular meetings of the Board. Perhaps you will be interested in the progress made in eleven years, in the actual condition of the schools, and in certain conclusions growing out of my experience of more than forty-two years in the educational work of the Society.

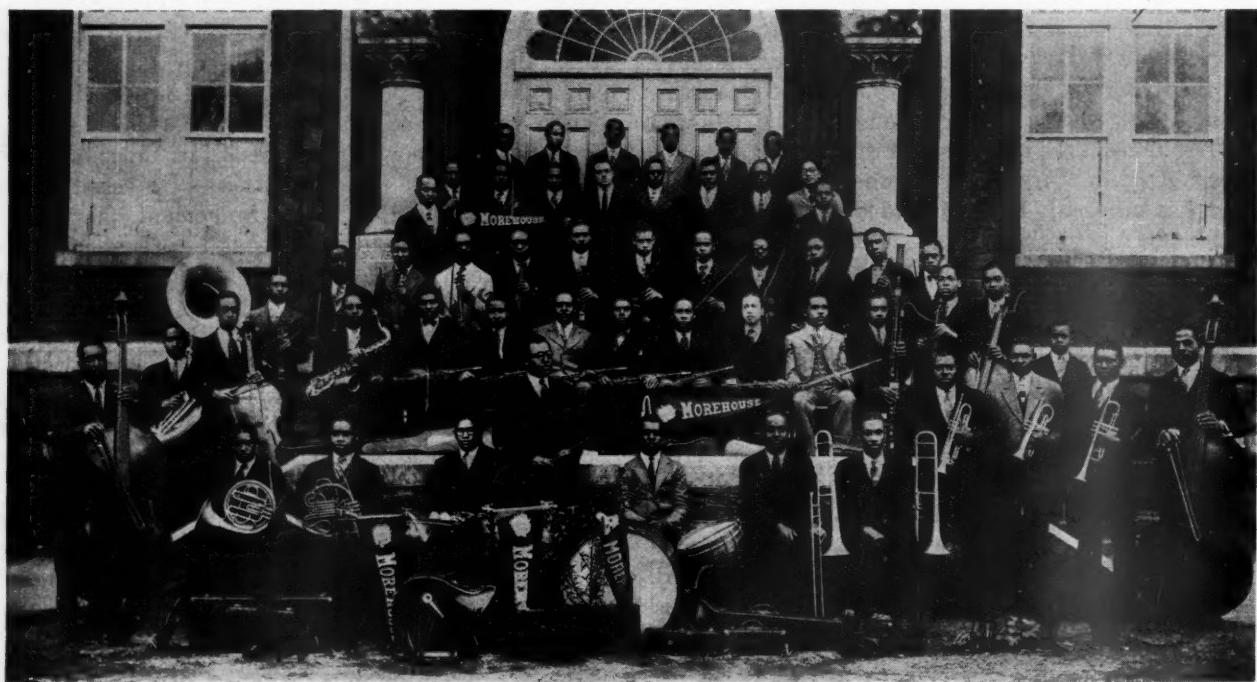
The following table gives the contributions of the Home Mission Society to Negro schools in 1918 and 1929:

| | 1918 | 1929 |
|---|-----------|-----------|
| Number of Negro schools helped..... | 23 | 13 |
| Budget appropriation: | | |
| From donation sources.....\$ 74,437 | \$ 50,013 | |
| From income general funds..... 14,094 | 43,839 | |
| From income school endowments... 16,409 | 22,457 | |
| Total Budget appropriation..... \$104,940 | \$116,309 | |
| Income—endowment not in budget. 4,358 | 71,271 | |
| Total for Negro education..... | \$109,298 | \$187,580 |

This table shows that there passes through the treasury of the Society far more for Negro education now than eleven years ago, but the increase is entirely from income from funds. On the other hand, the amount from donation sources has unfortunately decreased from \$74,437 to \$50,013. The total educational endowments for the schools held by the Society have increased from \$417,950 to \$1,820,037, and the estimated value of all school property in the United States and Latin America from \$1,454,000 to \$4,948,-260. About \$1,400,000 of this increase is due to new buildings and land; the remaining \$2,000,000 to enhanced value of the property.

The enrollment of students in Negro schools helped or largely controlled by the Society shows healthy progress:

| | 1918 | 1929 |
|--|-------|-------|
| Total enrollment of 13 higher colleges.... | 4,922 | 4,149 |
| College classes..... | 370 | 2,724 |
| High School classes..... | 2,193 | 1,420 |
| Elementary classes..... | 2,359 | 439 |
| Preparing to preach..... | 384 | 260 |
| Ministers' institutes..... | ... | 329 |
| Theological classes..... | 153 | 162 |
| White teachers..... | 98 | 74 |
| Negro teachers..... | 160 | 210 |



GLEE CLUB AND ORCHESTRA AT MOREHOUSE COLLEGE

The significant facts indicated here are the gradual elimination of grade pupils, the eight-fold increase in students of college grade and the gradual increase of the proportion of Negro members of faculties—from 62 to 74 per cent of all the teachers. Students for the ministry remain about the same.

During these eleven years we have discontinued all appropriations to 13 Negro schools. The reason was in nearly every case the necessity of curtailing the budget and the conviction that our limited contributions would accomplish more for Negro education by being concentrated on a smaller number of colleges with large possibilities than by being scattered among a larger number of less promising schools.

A brief statement of the chief advances in eleven years and of the present condition of each school will be of interest. In the following statements the income from special endowment included in the appropriations of the Society has been credited to endowment and separated from the part of the appropriation coming from donations and income from general funds. In giving the school expenses I omit non-educational, as board and athletics, which pay for themselves.

REVIEW OF THE SCHOOLS

Storer College, though not in our budget this year, should be mentioned in this review. During recent years it has somewhat diminished in numbers. Elementary work was discontinued and two years of a junior college were added in 1921. The question of retaining the college as a privately supported school or turning it over to the state of West Virginia, which already contributes to it about twice as much as comes from Baptist sources, was raised two or three years ago, and has not yet been settled. A survey of the situation is being made at the present time at the request of the trustees by Mr. Elliff, under the direction of Dr. Padelford. The college enrollment this year is 57; high school, 79; educational expenses last year: \$29,250; from Society, \$3,000; Woman's Society, \$3,000; endowment, \$5,382; State, \$10,000; tuition and fees, \$5,101; other sources, \$2,767.

Virginia Union University (Standard College) has discontinued grade and high school work and has increased the college enrollment from 67 to 389, or 480 per cent. It has opened its doors to girls, as Hartshorn College was unable to provide equipment and teachers necessary to do college work. Its endowment has increased from \$105,262 to \$422,713. It is just now completing a fine dormitory for girls, Morgan Hall, at a cost of above \$100,000, and is making vigorous effort to get the last \$55,000 of \$300,000 required to secure a conditional gift of \$300,000 from the General Educational Board. Like Morehouse College, Virginia Union University feels itself under a great handicap in receiving no assistance in this campaign from the Society. The college enrollment this year is 389; educational expenditures: \$79,287; from Society, \$9,271; endowment, \$21,431; General Education Board, \$15,000; tuition and fees, \$32,106; other sources, \$1,479.

Shaw University (Standard) has discontinued its grade and high school classes and increased its college enrollment from 57 to 312, or 447%. A new science building has been

erected through the generosity of the General Educational Board, and two new teachers' homes and an athletic field have been secured. College enrollment, 312; educational expenses \$56,185; from Society, \$10,801; from endowment, \$19,333; tuition and fees, \$21,929; other sources, \$4,122.

Benedict College (Standard) has increased its college enrollment from 44 to 129, or 134%. A new science building, duplicate of that erected at Shaw, has been built with money given by the General Education Board. A Practice School building has also been built and a president's house. An affiliation between Morris College and Benedict has been agreed upon and will doubtless be carried into effect next fall. This means a Negro president for Benedict. President J. J. Starks of Morris College will doubtless be the man; it means also in large measure a Negro faculty, with unity of educational interests in the state and more general support of Benedict College by Negro Baptists. College enrollment, 129; other students, 265; educational expense, \$47,755; from Society, \$5,250; from endowment, \$6,750; tuition and fees, \$11,352; drive, etc., \$13,748; other sources, \$10,655.

Morehouse College (Standard) has discontinued its high school work in large measure and increased its college enrollment from 67 to 347, or 418%. The General Education Board has helped Morehouse College in four ways: it has given it a new science building; has laid out a beautiful campus, and has contributed about \$10,000 a year toward salaries and offered \$300,000 conditionally toward \$600,000 for endowment; Mr. Rockefeller also paid for three years the salary of Charles D. Hubert, as the first director of religious activities in any of our schools. The school is now in the midst of its campaign for the \$300,000 needed to meet the conditions of the General Education Board. Like Virginia Union University, Morehouse is greatly disappointed not to receive any assistance from the Society in this effort. President Hope has received the deserved honor of unanimous election to the presidency of the new Atlanta University, under trustees representing Morehouse, Spelman College and the old Atlanta University. He will remain with Morehouse College until the financial campaign closes. College enrollment, 347; educational expense, \$77,795; from Society, \$8,896; from endowment, \$17,156; from General Education Board, \$5,000; from tuition and fees, \$33,586; other sources, \$13,157.

Jackson College has discontinued its grade classes except in the Practice School, and has developed a college department of 75 students. Its new president, B. B. Dansby, is proving wise and efficient. A Ministers' Institute with 90 in attendance is a feature of its work. Total enrollment, 228; educational expense, \$26,158; from Society, \$13,250; from endowment, \$24; tuition and fees, \$10,194; other sources, \$2,690.

Leland College has had a precarious existence for the last decade. Closed for eight years, from 1915, seeking in vain a site where it would be welcome, and at last locating at Baker, some ten miles north of Baton Rouge. There three main buildings were erected, two residences and other small buildings. After five years President J. B. Watson on very short notice resigned. For a year Professor I. S. Powell had charge. Last September Rev. J. Alvin Bacoats, apparently a well qualified man, became president. The attendance is small this year—75—with only 9 in the college department, due in large measure to the agitation for the removal of the school to New Orleans, and uncertainty as to whether it will continue as an independent school or com-

bine with the new union Dillard University in New Orleans. The situation is difficult. Education expense, \$15,552; from Society, \$6,260; from endowment, \$7,024; tuition and fees, \$3,034.

Bishop College (Standard) has discontinued its grade and high school classes and increased its college enrollment from 77 to 380, or 393%. After the failure of the health of President Maxson, 1927, Dr. David G. Gilmore was president two years, and was succeeded this fall by a Negro of great promise, Prof. Joseph J. Rhoads, who begins his administration with every prospect of developing the best Negro college in the far southwest. College enrollment, 380; education expense, \$58,242; from Society, \$15,931; from endowment, \$665; tuition and fees, \$35,870; other sources, \$5,776.

Roger Williams University, after the great fire (1905), declined in attendance and gradually accumulated heavy debts. Last January it moved from Nashville to Memphis and combined with Howe College. It is hoped that the proceeds of the sale of its property at Nashville will be used for grounds and buildings at Memphis. A campaign must be carried on to settle all obligations of Roger Williams which now are causing trouble and threats of litigation. Memphis offers a great opportunity for a first class college for Negroes—the best unoccupied field in the South, according to the judgment of disinterested educators. The new college deserves greater assistance. College enrollment, 49; total enrollment, 163; education expenses, \$5,828; from the Society, \$1,000; from endowment, \$1,940; tuition and fees, \$3,703.

Besides these schools, to which we contribute enough to give us in general a controlling voice in their management, we also assist certain other Negro schools: *Hartshorn Memorial College*, under the Woman's Society, now doing only high school and grade work for girls, \$1,400; *Spelman College*, under its own board of trustees, largely white, and fostered by the General Education Board, has made great progress in buildings and in enrollment in its college department, numbering about 150. The Society contributes \$1,000 toward its current expenses.

Selma University, under a Negro board of trustees and management, is developing its college work and ministerial training. It is heavily in debt. This is a most worthy school. The Society appropriates \$500 toward current expenses for the year.

During these eleven years the General Education Board has voted appropriations to the Society for our Negro schools (not including Spelman College, which it has largely supported) amounting to about \$463,072 for current expenses; \$476,700 for new buildings and grounds; \$1,200,000 for endowment; a total of \$2,139,772. It has also contributed for Bacone College \$22,500 for current expenses; \$80,000 for buildings; \$50,000 for endowment.

OTHER SOCIETY SCHOOLS

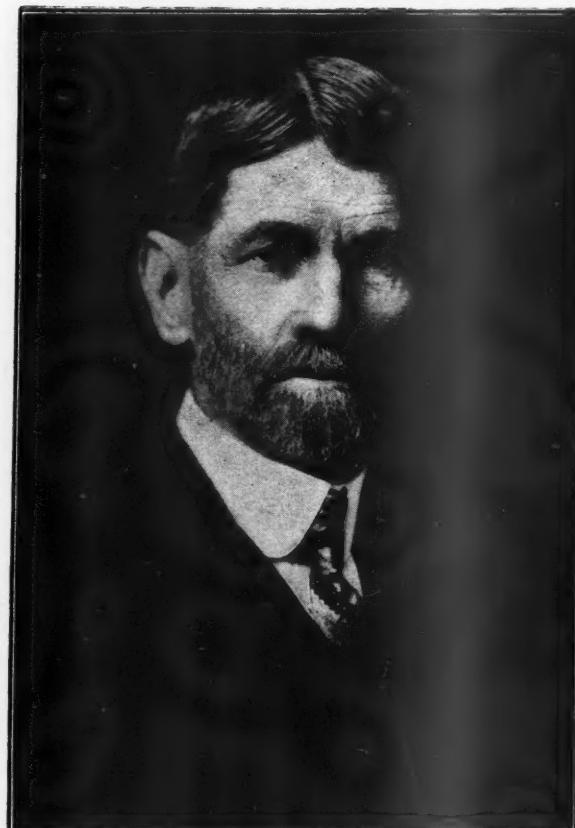
In addition to the Negro schools we own and control *Bacone College* and *Murrow Indian Orphans' Home*. The college is unquestionably the most promising of Indian schools. During the last eleven years buildings have been erected at a cost of \$295,712 for the college, and \$141,431 for the orphanage; land \$18,500; equipment \$54,671; a total of \$510,316; from contributions of Indians, \$375,550; from General Education Board, \$80,000. After an early college course had been discontinued for several years it was revived

three years ago as a junior college and the enrollment has reached 56. Courses for training men for the ministry have been again started and eight students are preparing for that calling. An excellent faculty and 300 students representing 28 tribes make the only accredited Indian High School and Junior College in the country—a school of fine spirit, good scholarship and vigorous Christian life.

The children of the Murrow Indian Orphans' Home have been moved from the disreputable and unheatable wooden shells or shacks to three substantial and comfortable brick buildings costing \$141,431 on sixty acres of adjoining land given by an Indian. The cutting off of Indian gifts at the time of the Jackson Barnett suit left the school and orphanage with a great accumulated deficit of nearly \$200,000. A readjusted budget enabled the school to reduce its annual deficit from \$40,000 or more to about \$12,000 last year. Most of this we expect will be wiped out by special effort in Oklahoma this winter and new economies we hope will reduce the deficit still further this year. During the years 1920-1924 the Indians contributed about \$67,950 for current expenses; \$375,550 for buildings, and \$370,000 for endowment, a total of \$813,500. The enrollment is 300, education expense, \$49,530; from Society, \$11,578; from endowment, \$17,809; tuition and fees, \$14,594; other sources, \$5,549.

The report speaks of the *International Baptist Seminary* and the *Spanish-American Seminary* in Los Angeles which will be described in a future issue.

The educational work in Cuba, Porto Rico, Mexico and Central America was transferred a year ago from the Department of Education to that of Latin America. I may



GEORGE RICE HOVEY, D.D., IN HOME MISSION EDUCATIONAL SERVICE OVER FORTY YEARS

be permitted to call the attention of the board to a few chief needs and policies which have become dominant in my thinking after my long experience with our mission schools.

(1) In the emphasis placed on standards of scholarship there is an inevitable tendency to neglect the religious life of the students. It is desirable that presidents and faculty be frequently reminded of the supreme place which should be given to this phase of school life. A year ago I prepared a blank for an annual report from each school on religious activities which to some degree reveals the religious life of the school. I earnestly hope that the filling out of this report will be required of every president as faithfully as the annual attendance and financial reports.

(2) If the schools are to hold the respect of educators and foundations and the confidence of students, and if they are to attract ambitious and able students, they must be accredited as Standard or A Class colleges. This means higher salaried faculty and more adequate equipment than most of our schools have, and this in turn means larger endowments. Our schools should be encouraged and helped to secure such endowments. The great number of Negro Baptists—twice as many as the Negro members of all other denominations combined—is in part due to our early Baptist schools. To weaken these schools would also weaken the denomination. Negroes are bearing a rapidly increasing part of the cost of these schools, till now it amounts to nearly 40% of the educational cost and the whole of the cost of board. Forty years ago 25% of the appropriations of the Society went to Negro education; last year 11%. The Society cannot safely diminish or even hold stationary its appropriations to this cause. Only this fall two of our best schools failed to receive Standard rating from the American Medical Association from lack of equipment. And as for Baptist colleges supported by Negroes alone not one compares in the character of its work with our mission schools. They are almost without exception in dire financial straits, often at the point of bankruptcy. Negroes are not yet ready for the task with its mounting costs. We can hardly afford to decrease our contributions while white Congregationalists, Methodists, Episcopalians and Catholics are greatly increasing their contributions and strengthening their schools.

Morehouse and Virginia Union need help this year to meet the conditions of \$300,000 offered from the General Education Board. Bacone College with its orphanage presents an especially moving appeal for the means and endowment

necessary for the accomplishment of its great work.

(3) The number of students for the ministry in our schools has remained nearly stationary, generally between 300 and 400. But many leave before completing a course, and the number taking a reasonably thorough theological course has been pitifully inadequate to supply the needs of the churches. Ordinary methods of increasing the number taking full courses have failed. It is believed the number can be very greatly increased by recruiting candidates for the ministry from the schools rather than from the farms and shops. This method has for a year or two been used to a slight extent. I believe it has been demonstrated that it is effective. It ought in my judgment to be extended and required in every theological department. Scholarships also are necessary and should be awarded for religious work actually performed under direction of a member of the theological faculty and required for graduation. This needs money.

(4) About 90% of Negro ministers have had no special training for their work. Even if our schools should increase their output of trained ministers tenfold, more than 80% of Negro ministers would remain unreached by the school and enter the ministry prepared little better than most of those already in service. Ministers' Institutes at Hampton, Dr. Dillard's institute at Bettie Academy and a score of independent institutes and theological classes conducted generally by our own graduates, demonstrate the demand and success of the ministers' institute. The fact that the presidents and theological deans of all our Negro schools unanimously and unqualifiedly adopted in October a plan for a National Ministers' Institute emphasizes the need. This plan calls for ministers' institutes as extension work of the theological department of each school, the courses at the institutes to be carefully planned and carried on through the year in local ministers' clubs and by correspondence work. No educational work for the Negro is more important or promising or more in line with the purposes of The American Baptist Home Mission Society.

Many other phases of our schools' work will require attention, but will often be almost automatically considered and decided by the office or by the president of the school. The matters especially mentioned above will require much thought and effort on the part of the Society. My final message to you is the hope that these purposes which have been on my heart for years may be carried to fulfilment in the near future.



The Home Mission Board's Tribute to Dr. Hovey

EXTRACTS FROM MINUTE PREPARED BY PRESIDENT FREDERICK LENT
OF ELMIRA COLLEGE

OUR Secretary of Education, Dr. George Rice Hovey, comes to his retirement at the end of a long period of employment in The American Baptist Home Mission Society—forty-two and a half years. This connection with the Society was born of consecration to missionary ideals. He was called of God to the ministry, the love of Christ constrained him, and he sought the place in which he could make the best investment of his life. He loved the people to whom he ministered, and for their sake undertook a great adventure as an exile in an unsympathetic environ-

ment. The last eleven years he gave to this office the wisdom accumulated by the hard experiences of a lifetime as teacher, administrator and friend of Negroes. Throughout his life he has been a true missionary. . . .

As his last report shows, he knows the whole field of education on our mission front, its history, needs, currents and tendencies. And why should he not? He grew up with it and stayed with it always, with no distracting interests to draw him elsewhere. He knows what can be expected, and reasonably undertaken. He is not disappointed

over failures. He is wise. They are few who can instruct him or correct his estimates in Negro education. The times and circumstances of these folk are an open book to him. He has seen a marvelous change in the schools. The diminishing of their number was the natural result of increased advantages and the rise in standards. The work has grown in value as schools lessened. Where we helped many low-grade institutions years ago, Dr. Hovey has brought it about that our interests are centered in a few institutions of collegiate rank, which are actually training leaders for the cultural life of their race. The unfit and hopeless schools have been eliminated. Those we assist are progressive, situated where they are needed, and less and less dependent upon our Society. We have not given them much money. As they grew it has become less and less. But in Dr. Hovey we have given them a man who could check up on their standards, methods, purposes, and endeavors, who could counsel and encourage, and show them how to get for themselves what we could not give them.

These schools are always crying for money. They usually deserve it; they genuinely need it. The secretary's work would be heavenly if he could carry with him and dispense funds without limit. The crushing nature of his work is that he cannot do this. He must go about setting people to work at making bricks without straw, listening to reproachful begging which he knows in his heart the bounty of our churches could and should answer. Dr. Hovey's burden has been heavy, hard to bear. He has wanted so much to give what we did not have. He has faced opportunities as vast as millions of oppressed and underprivileged folks can offer, and had nothing to give them. What so hard as to be sent to a people whom the very ones who sent him have forgotten? Each school

presents its hundreds of fine ambitious youth, eager, poor, longing for liberation, people to be loved, with unmeasured potentialities for service if they can be trained, and what is our secretary to say when every brick of the old edifices, every bench in the classrooms, every boy and girl on the campus, is beseeching him for the interest of the white Christians of the North? And what can we say to Dr. Hovey except this, that we understand. We sent you down into the deep, dark shaft, and did not have people to hold the ropes. Your ambitions and hopes for your people are not satisfied. You did wonderfully well, considering that you went empty-handed. We appreciate your travail of soul and share your anxieties for the people you love and have wanted to lift up. But you have every reason to look back over your work with gladness.

We would remind you of the many brilliant products of our struggling schools, in whose individual successes you can rejoice, in whom your own life is shining. There are whole families of splendid personalities who came through our schools. There are people of wealth, North and South, who care. There is a new attitude already manifesting itself in the South. The Negroes are taking charge of their own schools. The black folks and the Indians are developing their own supporting constituency. You can let go of your work, to which you seem so necessary, assured that God buries the workers, but carries on the work. On the foundation stones already placed, the walls of salvation with the doors of praise will rise some day. Our love and prayers go with you into what we hope are long years of rest, of a serene activity which will allow a genuine contribution made without overmuch anxiety to the promotion of the coming of the Kingdom of God, in whose Christ there is no Negro, nor white, nor Indian, nor Latin, but one new man.



Give the Indian an Even Chance

BY PRESIDENT B. D. WEEKS OF BACONE COLLEGE

AS Baptists have in Bacone College the only exclusively Junior College for Indians in America that is fully accredited by all the universities, there are two or three things Baptists ought to know about Indians capable of going to college. During the past twelve years I have been asking young people questions as to their thoughts, their ambitions, and what they would like to do, and almost invariably the answer comes back, "What can we do? We are in the hopeless minority all the time and the white man is in the majority. The white man does not want the Indian to succeed."

This feeling expressed thus bluntly yet accurately is paramount in the mind of almost every intelligent Indian. At least that is true in Oklahoma. We deal there largely with the Five Civilized Tribes, but we have twenty-eight different tribes from fourteen states represented in the school.

I know down in my heart that the Indian is very

largely correct in his thinking. The white people—and I am talking of Oklahoma now because I am familiar with Oklahoma—are not willing that the Indian shall have a chance. Of course there are glorious exceptions, but as a whole they are not.

Let me give you a concrete example. The average Indian who wants to go to college has no money. His ancestors have lost their lands. He perhaps has been in his Government school where he has been taken care of all through the years, and he gets out. Then he is face to face with the realities of life. What is he going to do? His people are unable to help him and the average white man isn't very much interested in him, doesn't care very much whether he succeeds or not.

So last summer I said to the dean of the college: "Suppose we make a campaign and try to place all of these boys in positions during the summer where they can at least earn enough to clothe themselves

next year." We sent out letters to practically every large business concern in the eastern part of the state that employed men, and went as far as Oklahoma City. Not a single answer came back that was favorable, except in one instance where one man replied, "I will take six." A few days later I was told that I was wanted on the long distance telephone, and it was the manager. He said, "I understand that your school is Indian." I said it is. He said, "All your students are Indians?" I said yes. "Well," he said, "I will have to withdraw that promise that I made you the other day. I don't want any Indians to work for me because they are of no account, and so you will please just forget about my letter."

Well, I had to forget about it, but within a few days there came something else that surprised me very much, and it is the one bright spot in all my efforts to interest white people in that state in Indians. The strawberry picking season was on, and a large grower sent me a message. He said that the white men filled the boxes with any old strawberries and then put good ones on top, whereas the Indians only filled the boxes with good strawberries.

Thinking the kingdom must be coming in this section, I drove over late in the afternoon and asked for an interview. This is what the fruit grower said: "We employ men who come in here and pick all sorts of berries, but we can rely upon the integrity of the Indian in picking strawberries. Now, don't you think you had better close your school and bring all the Indians over until we are through with the strawberry season?" That was the only instance I found in that state, in twelve years of actual contact with white people, of a white man willing to take the Indians in and give them a chance.

Another thing; I have gone to the white man and asked for money. In twelve years I have found one white man in the state who was willing to give me some money. Here is the answer they make: "Why should we give anything to educate these Indians? They are of no account after they are educated. We see them come back from the schools." The richest man in the state, a philanthropist, said to me, "I see these Indian boys on the streets every day. They are of no account, and yet they are educated. Why do you want to go on and take money to educate boys and girls and turn them out to be hoodlums? That is precisely what you are doing." Then I said to him, "Did you ever give an Indian a chance? Have you ever employed one?" He said, "I have never thought anything about it. Nobody has ever asked me to give them a chance."

Yes, I have seen them lounging around the streets in idleness. That is the thing that we are up against. Must the Indian look in vain to his white brothers for help? It is frequently said that the Indian youth will not work. That is not true to my experience

with them. Let me give you an example of what happened this past summer to an Indian boy who had gone through two years of college. He wanted to finish but he didn't have any more money. He heard of a rich Indian woman, who owned a threshing machine. He went to work for her. He ran that threshing machine all summer and when he pulled it in on the first of September, after he had completed the season's threshing, he turned over to this woman \$800 that he had earned for her and kept only \$25 for himself. Then he came to me and said, "How much money will it take to get me through college this year?" I said, "I don't think you ought to go unless you have \$500 in sight." And he went back to this Indian woman and she paid him \$275 which she owed him, and gave him \$225 so that he could go to college. The Indian woman said, "I will be willing to do that if you promise to come back next summer and work as well as you did this."

That is just an example of an Indian who has real industry and thrift. The majority of Indians will do precisely the same thing if only given an opportunity. And we can't do very much with them until we approach them in a human way and let them see our heart.

I have been asked if there is as much disposition among the Indians to help their own people as among the Negroes. I would say yes, if the Indian is given proper encouragement in his training. Our student body at Bacone is one great family, and those in authority try constantly to hold before the students the necessity of their helping their own people, and we find that with the proper encouragement and backing they are aspiring and longing to do that very thing. We graduated last year from the junior college twenty young men and women. What became of them? I will tell you: Twelve of them are in other colleges, determined to go on and finish their education. We had to go and find colleges that would be willing to give them scholarships and help them, and twelve of the twenty are there. Six have secured positions as teachers. A young Indian girl was offered a position at \$1,400, and the superintendent of the city school said to me, "Now, we will give her \$1,500 if she will do her own janitor work." I sent for her to come to the office and said, "The superintendent tells me he will give you \$1,500 if you will do your own janitor work. What do you think about it?" "Oh," she said, "that will cover many things. Of course I will do my own janitor work." And she did.

A few days later she came to me and said, "I figured out how much of that \$1,500 I can save." And you would be astonished. She made a list of all the things that she knew she would have to have and the approximate cost of these things—room and board, and then over against that she had placed

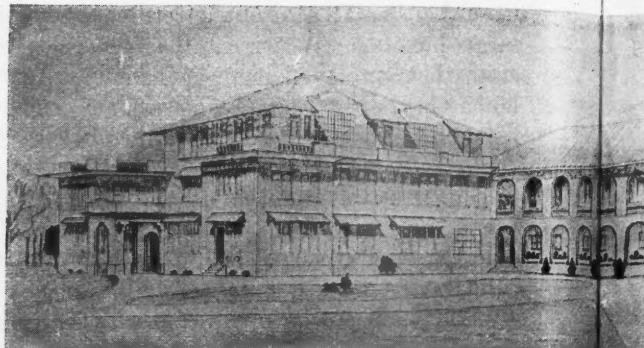
(Continued on page 226)

Missions in Pictures

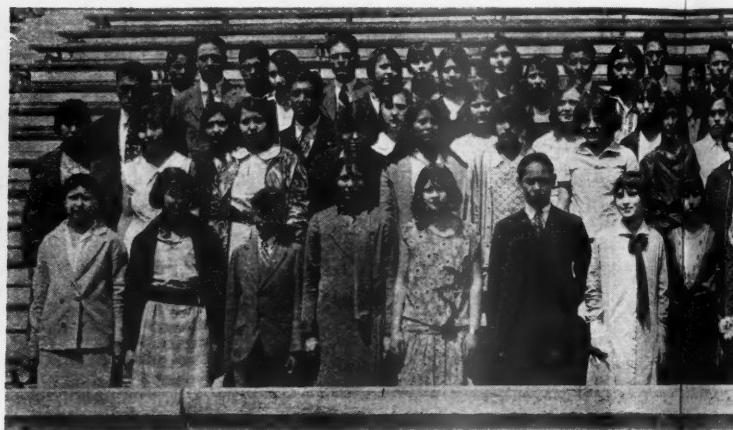
PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES
OF OUR MISSIONARY ENTERPRISES
AT HOME AND ABROAD



CHILDREN'S CLINIC AT JUDSON CHRISTIAN CENTER



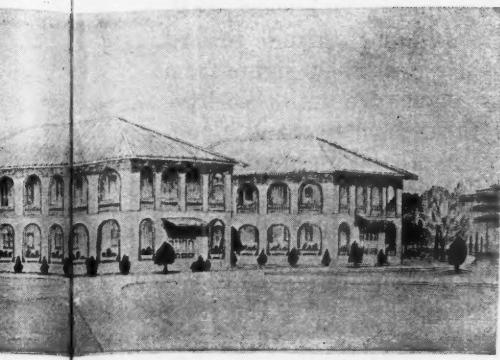
ARCHITECT'S SKETCH OF PROPOSED NEW MISSION HOSPITAL IN ILOILO, PHILIPPINES. THE ESTIMATED COST OF \$109,000, TOWARD WHICH AMERICAN BAPTISTS ARE ASKED TO CONTRIBUTE, THE BALANCE TO BE SECURED FROM SALE OF OLD PROPERTY AND OTHER SOURCES.



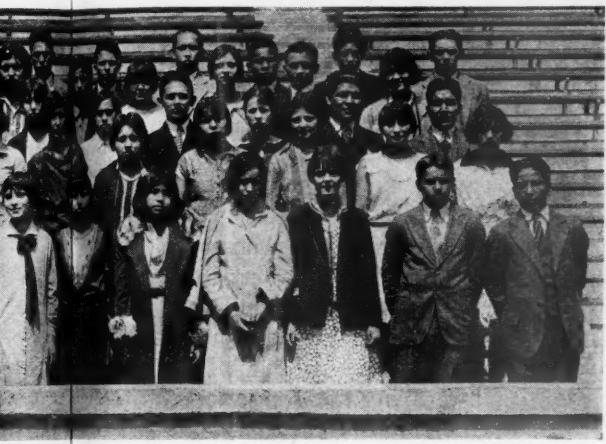
INDIAN STUDENTS AT THE HASKELL INSTITUTE, LAWRENCE, KANSAS



SCENES FROM A HINDU RELIGIOUS CEREMONIAL PROCESSION, FROM PHOTOGRAPHS FURNISHED BY THE AMERICAN BAPTIST MISSIONS IN INDIA. ALSO THE HOLY MAN WALKING ON SPIKED SANDALS AND WITH A HOT IRON PLATE ON HIS HEAD.



IN ILOILO, PHILIPPINE ISLANDS, TO BE ERECTED AT AN ESTIMATE OF \$20,000 THROUGH THE JUDSON FUND,
D PROPERTY AND CONTRIBUTIONS FROM FILIPINOS



ELL INSTITUTE, LAWRENCE, KANSAS



The Farthest West Society

In sending the picture of the Women's Missionary Society of the Marshfield (Oregon) Baptist Church, Dr. Samuel G. Neil says the ladies pride themselves on being the "farthest West" of all our societies, and the nearest to China and Japan. "I know they are the 'backbone' rather than the 'rib' of the church," he

adds. "I do not lay claim to organizing them, merely had a small share in building them up a wee bit." Rev. C. W. Cutler, chapel car missionary on Messenger of Peace, aided also in the work at Marshfield. We are glad to give the picture, and if any other society thinks he is farther West let it put in its claim.



SHED BY MISSIONARY W. G. EVANS OF BURMA. NOTE THE ELABORATE CARRIAGE IN WHICH THE IDOLS ARE CARRIED;
AND WITH MANY STRINGS FASTENED BY HOOKS INTO HIS SKIN



(Continued from page 223)

certain things she could do without and that she must do without in order that she might be able to help herself.

The Indian is asking for justice and for a chance, that is all, nothing more, nothing less. You have got to put your heart up against the heart of these young Indians, and make them feel there is a place in the sun for them, that after they are prepared they will find a place. They are constantly asking, "What is the use, for after we are educated, we come back to our homes, to the reservation, and we are not given a chance, so what is the use of making an effort to get an education?" And we are not

going to solve the problem, in my judgment, until the white people assume a different attitude toward these people. We have taken away their rights from them. We do that every chance we get. We have got to be willing to give them room to stand alongside of us and have precisely the same opportunity that we have, and we are not going to get very far until we do. But there are hundreds of young Indian men and women in this country at our schools who are willing to do something, and they want to do something, but most of us haven't yet revealed our hearts to them and given them the support that they must have if they are going to do anything worth while in the world.



A Chickasaw Speaks for Bacone

BY PRINCESS ATALOA

I AM still a member of the faculty of Bacone, doing extension work for the students. If I had ten selves, nine of them would be there now. I always wanted to be a teacher and it has been the greatest thrill of my life to have that experience, although I am not worthy of the name.

I want to record my appreciation of Bacone, a school for my people. It has existed almost fifty years. It is making a unique contribution in America. I think it is the greatest challenge you have on the Home Mission field, because it is doing what no other school is doing for Indians, the only place that says to Indian people in any numbers, "Come and then go back to your people."

We need leadership. The Indian is increasing in numbers, his problems are greater, and he is not able to fit himself into his environment. Bacone opens doors that an Indian would not find otherwise. For a few years the college department was discontinued, but now it has classes from the kindergarten through junior college. An Indian could not go from a government school to a college without bridging a gap in his preparation. Students may go from Bacone directly into other colleges. Out of nineteen graduates last year, eighteen have gone on for further training or are now teaching their own people. They are organizing churches and Sunday schools and making homes.

Lack of endowment keeps the doors closed to many students who should attend Bacone. Think of a student walking 150 miles to have a door shut in his face. You would let that student in just as we have. That is why I am away from the school, to make it possible for more students to be admitted. One boy

walked 1,400 miles from Bacone to his home in Arizona and back again to tell his mother about Jesus Christ. When asked, "Why did you go home?" he replied, "I had to. I was afraid my mother might die before it was time for me to go home, and I did not want her to die without hearing the Jesus story." Is it worth while to take an Indian into Bacone?

We need endowment for these students, and buildings and a boys' dormitory. Rockefeller Hall, which is our oldest building, may fall down or go up in smoke some day. In this building is the chapel. Precious memories are associated with it. We need a gymnasium and a library. We need a business department also. I have a dream of an art department for Bacone. We have twenty-eight tribes there from thirteen states. If you think enough of Indian art to pay for the museums in New York and other cities, and if people think enough of it to spend time to go there, I wonder why the people who appreciate it don't want to preserve it for America's future as well as for Indian culture.

My heart goes out in gratitude to our Baptist people for all that they have done for Bacone and for their vision for my people. Bacone exists because of the faith and unselfish devotions of the workers and students there, and through gifts from friends elsewhere.

NOTE: The above are excerpts from an informal address given before the Board of Managers of the Home Mission Society. Ataloa has pledged her time and unusual talents in an unselfish service. By her work she is helping to provide scholarships for needy Indian boys and girls in Bacone College.—Ed.

The Romantic Story of Bacone College

The Only School for Indians in the Northern Baptist Convention, at Muskogee, Oklahoma

BY ALICE C. BROWN

THE Indian stopped in his tracks. It was not because he had lost his way, nor because he was not in a hurry, for he was the official messenger of the Cherokees taking a message from the Cherokee Council at Tahlequah to the Creek Council now in session at Okmulgee. But he stopped to look at the strange sight close at hand—three well-dressed men kneeling in prayer on that desolate wind-swept hilltop overlooking the Arkansas Valley on the west and north, and the Grand River Valley to the East. He looked again, and still those three were bowed in prayer.

In puzzled silence the scout moved on. Then he recalled the story he had heard that the Baptists of the North were asking for a grant of 160 acres of land from the Creek Council, that they might place a Christian school for Indian boys and girls in a central location where it would be available for Indians of all five of the Civilized Tribes—Creeks, Choctaws, Cherokees, Seminoles, and Chickasaws. A thrill passed through the heart of the Cherokee as he realized that perhaps this part of a dream which he too had carried in his heart for his people might be fulfilled. He knew Uncle Billy McCombs, the Creek man, who was said to have worked practically all one night to get the House of Kings of the Creek Council to rescind the vote which had tabled this request for land. He would go to Uncle Billy when he reached Okmulgee and find out the truth of the situation.

As the scout hurried on his way, the three men still knelt on the hilltop. With joy they thanked God for granting this much of their request—a place for the school in the midst of the people whom they hoped to serve. With vision they looked forward to the time when buildings would crown the hilltop, and the Christian work among the Indians of the Five Tribes could be carried on by their own leaders trained in this Christian school which was-to-be. With all the sincerity of their hearts they dedicated this land to God for His use and glory in the development of trained Indian youth.

A venture thus begun must needs succeed though buried with handicaps. Through the next sixteen years Dr. Bacone, one of those three men, carried the burden of the presidency of the school through its infancy and in the face of many obstacles. Dr. Murrow aided as best he could while he continued with his own work among the Choctaws; Dr. Rogers, the third of the trio, worked among the Cherokees.

The death of Dr. Bacone in 1896 left the school, later named for him, in trying circumstances. Though he had gathered about him a faculty with the same high aims that he held, it was most difficult to secure a man to serve as president for any length of time. It seemed, however, that the question was settled with the coming of Prof. J. W. Scott, who carried on the work very devotedly and efficiently for a period of years. Then followed another period of changes too swift for any one to grasp and solve the problems of the school, though worthy men and women helped the struggling institution during these years.

In 1910 the Murrow Indian Orphans' Home which Dr. Murrow had established among the Choctaws, was moved to the campus of Bacone College that there might not be the double expense of schools in both places. From that time until the present, the Home has formed an integral part of the campus life. Through the years Christian young men and women have gone out from the institution to make for themselves and their children worthy Christian homes; thus proving the worth of their training. At present here are gathered 45 children, most of whom could have no home or decent living conditions were it not for Bacone. Here the three little Navajo-Hopi girls from Arizona, and the little Choctaw boy from Mississippi, as well as the children from Oklahoma, will find a home as long as they need one. "As oft as ye do it unto the least of these," were the Master's words.

In 1917 the Home Mission Society called Dr. B. D. Weeks from his church in St. Paul, Minnesota, to the presidency of Bacone College. He had been a pastor in Oklahoma City and had a wide acquaintance with the Indians of the western part of the state, so he knew something of Indian life. From that time until the present the growth has been steady and substantial. New buildings, more equipment, and a larger faculty and student body are all evidences of the advance.

As the students entered last fall, it was interesting to meet the trains. One night, via Kansas City, came the four Sioux boys from South Dakota, the first from this state to be enrolled. In two or three installments came the Crow Indians from Montana: Yellow Mule, Medicine Crow, Medicine Tail, Spotted Horse, and Deer Nose, along with others. One morning our Zuni young man returned from his first visit to his home in New Mexico which he had not

seen for six years. How glad he was to get back! Yet stronger than ever is his determination to take the Gospel to his people when his education is finished. This year the grasshoppers had taken their crops, and the people were scattering far and wide in their search for work to avoid starvation for the winter. Another afternoon came a telephone call to meet the little six-year-old boy from Mississippi. Our Winnebago boys returned from their homes in Nebraska; and the Senecas from their homes in New York state. The Cherokee brother and sister from North Carolina. Our Piute from Nevada, and the Monos from California have all returned. A few days later our Chippewa college sophomore arrived from Nevada, where he had been teaching. He was born in Maine, was registered under the Chippewa Indian Agency of the state of Wisconsin, and attended last year the State Normal School in New Jersey. Our Mattole girl also arrived from Nevada, the first of her tribe to be represented here.

So they came from near and far; some for Junior College, and others for kindergarten, and some for every grade between—representatives of thirteen states and twenty-eight tribes. How far we have exceeded the dream of those founders who visioned the leaders of the Five Tribes only coming from Bacone!

The Indian youth have come, almost three hun-

dred of them, not so much for the intellectual development; for that they could get in a government school at less expense, but for the spiritual development, with all that means of the finest in character and service. Here are found a diversity of organizations that each individual may find the field needed for his growth and his service; Sunday school, B. Y. P. U.'s for each age, gospel team work, leadership training, W. W. G., Girl Scouts, Boy Scouts, glee clubs and choir for both boys and girls who are interested in the best in music, band, and orchestra. Every organization is efficient, fills its place in the campus life, and then reaches out for an opportunity to serve.

What vast possibilities lie ahead! To gather at Bacone the leading young people of every tribe of Indians of the United States! To send back to each of these tribes some of their own number to lead in Christian work, and in the development of the agricultural or industrial conditions which will make possible an improvement in the living conditions—a vital need among many tribes! To send those not needed in their own tribes, with the same zeal, among the millions of Indians of Mexico, Central and South America! To build Christian homes and Christian characters into the life of the Indian everywhere! Is there a higher aim? This is our goal and our challenge; our vision for the future.



The Preaching Lace-Peddler of Rangoon

BY C. E. CHANEY

MANY, many years ago a baby boy came into this world only to find that he was an "ill-omen". He didn't know he was, or why—oh, no, not for a long, long time, and then of course he didn't really believe it. Very soon after his birth the quacks of the village in India where he was born, gathered around and in great consternation told his parents that he must be thrown away, or something terrible would happen to them all. So, according to the advice and commands they took this little baby boy, put him in an empty pot and threw him out beside a Hindu temple.

Some poor Christians came along soon after and found the baby in the pot, just as Moses was found in the bulrushes, and saved him. Years went by and he was taken over to Burma, where somehow he learned to read and write, even though he has never had any real opportunity for an education. When he grew older he went back to India to get a wife. He thought he would stay there and follow his business as a seller of lace, but he hadn't reckoned

with the fact that God had other plans for him. One day, after having been very sick, he seemed to feel that he must give his life to more definite Christian work. An inner voice seemed to tell him to go back to Burma and there preach Christ. So he went back.

Today, at the English Baptist Church at Rangoon, one may see this peddler of laces, this preacher and teacher of the Telugu coolies. In but a short time he has gathered a church of over 300 members and it is reported that requests for baptism are a weekly experience. Prayer meetings and evangelistic services are held every night in different parts of Rangoon and on Sundays he visits the Rangoon jail. For eleven years he has preached but not until a month ago would he consider ordination. The grace of God is indeed manifest in his daily dealings and like the apostle Paul who preached and made tents for a living, this man has sold lace and spoken to the glory of his God. Like Carey he could say, "My business is to preach the Gospel, and I cobble shoes (or sell lace) to pay expenses."

Personal and Impersonal

Leading the Baptist "Who's Who"

Hon. Charles Evans Hughes is recognized as a foremost citizen of the United States and of the world. His reputation indeed is international. As statesman, jurist, man, he stands deservedly at the head. When he was nominated by President Hoover as Chief Justice of the United States, on the resignation of Chief Justice Taft, there was general acclaim and gratification that a loved and truly great jurist was to be succeeded by one so adequate. The utterly unjustifiable, partisan and puny attacks made upon Mr. Hughes in the Senate resulted in his confirmation by an overwhelming majority. On being informed of this fact by the press representatives, this was his characteristic statement, simple and revealing:

"My appreciation of the honor of the appointment is outweighed by a deep sense of responsibility. The ideals and principles relating to public service with which I entered public life twenty-five years ago, and which I have tried to exemplify in public office, I hold unaltered."

"In facing this new and most important task I am heartened by the generous expressions I have received from all parts of our land. I wish to express my grateful acknowledgment. I expect to qualify and take my seat at the opening of the next session of the court."

Incidentally, it was the fortune of the Editor to write one of the first biographical sketches of Mr. Hughes that appeared. This was published in a short-lived Chicago magazine, *The World Today*, which Shailer Mathews edited, and was illustrated. Mr. Hughes was in the height of his fame as insurance investigator, and was talked of for governor. He was the first president of the Northern Baptist Convention, and if a vast number of the people had their way would have been president of the United States.

A Baptist Layman Head of the Federal Reserve Bank

In the March issue we gave the pictures of the members of the Ministers and Missionaries Benefit Board—a list of business and professional men of the highest standing. Among these was the excellent likeness of Mr. J. Herbert Case of Plainfield, New Jersey. At that date he was deputy governor of the Federal Reserve Bank of New York, a position he has occupied since 1917.

On February 27 he was chosen chairman of the board and Federal Reserve agent, to succeed Mr. Gates M. McGarragh, who resigned to become a director of the Bank for International Settlements. This is a very high honor, the reward of years of eminent service in this financial field. Mr. Case is equally esteemed in his community and church for his active interest in religious and missionary affairs. All our laymen will congratulate him upon this merited recognition of ability and character. For it is well to remember that character plays a large part in the higher places of the business world.

Mr. Case was born in Elizabeth, New Jersey, August 20, 1872. His schooling was interrupted at an early age by the death of his father, but he had the student in him and later completed the course of the American Institute of

Banking. He began his banking career in 1888, as a clerk in the City National Bank of Plainfield, after four years joining the staff of the Market and Fulton National Bank in New York. In 1902 he was one of the organizers of the Plainfield Trust Company, serving as its vice-president and secretary for eight years. In 1910 he returned to New York as vice-president of the Franklin Trust Company, building up that company and winning recognition as a writer and speaker on the commercial paper market. When this country entered the World War in 1917, at personal sacrifice he became deputy governor of the Federal Reserve Bank, holding this place until the present promotion. He played an important part in the war financing operations of the government.

Among his other interests, Mr. Case served in 1929 as president of the National Association of Community Chests and Councils. He is a trustee of Elmira College and a member of the finance committee of the M. and M. Benefit Board, in whose work he is deeply interested. Mr. Case has lived in Plainfield for thirty-five years. He married Alice Needham there in 1898, and has two sons and a daughter. Both sons were graduated at Princeton, and the daughter is a junior at Vassar. This latest honor is the culmination of a career of distinguished service.

A Disgraceful Film and a Vigilant Baptist Overseer

In Dr. J. H. Rushbrooke the Baptist World Alliance has a vigilant and influential representative, who does not propose to have religion travestied on the film or the stage if he can prevent it. He sends the following interesting story of a recent occurrence in London:

A member of our Alliance Executive telephoned me on a recent Saturday morning that a "burlesque" representation of baptism was included in a film now being shown publicly. I set out to see for myself. The film turned out to be a "talkie" in which the actor (an ex-Baptist minister) solemnly recites the time-honored baptismal formula with the Triune Name. The actual immersion was so performed as to provoke the merriment of the crowd that filled the theatre. I immediately forwarded a protest to the manager, and also wrote to the British Board of Film Censors. My action received the support of the members of the Alliance Executive residing in England, as well as of the British Baptist Union and Missionary Society. The film had already been certified by the Board of Censors—undoubtedly through some oversight; but the president of the Board granted me an interview upon the whole subject, and to this Mr. Aubrey, the secretary of the British Baptist Union, was also invited. I thankfully record that the British Censors are evidently eager to avoid wounding religious susceptibilities. "Cuts" are to be made in this particular film if it continues to be exhibited in England; and the Board will adopt the general rule that restrictions already applied to the filming of the Lord's Supper are to be applied in the case of baptism. I tell the story in order to impress upon my brethren the need of vigilance in these matters. We cannot allow a sacred ordinance to serve the ends of vulgar amusement. Roman Catholics would be promptly in arms if the "mass" were so treated!

It would be a great aid to morals if we had in this country an equally sensitive and authoritative board of film censors. Many billboards are certainly disgraceful.

The Laymen's Round Table

A Move for Two Thousand Laymen at Cleveland

Baptist laymen of Cleveland have issued a special invitation to all active laymen in the denomination to attend the annual meeting of the Northern Baptist Laymen's Council and banquet, to be held during the sessions of the Northern Baptist Convention in Cleveland, May 28 to June 4.

The invitation is accompanied by an earnest request that all those responding will attend at least one full session of the Convention. This has been prompted by a wish, frequently expressed by lay leaders, that all those interested in the now swiftly growing Laymen's Movement should become acquainted at first hand with the methods by which business connected with the vast missionary work of their churches is transacted, and at the same time get a wider view of the scope of that work.

Plans on foot indicate that this year's meeting of the Council will be of unusual interest. It is expected that a layman of national reputation will be the principal speaker. It is hoped that at least 2,000 laymen from all over Northern Baptist territory will respond to the invitation, and a determined effort will be made to secure this result.

Hon. Ernest E. Rogers

Hon. Ernest E. Rogers, Lieutenant-Governor of Connecticut, is a Baptist layman, very much interested in the affairs of his church and denomination. He is an official in the First Baptist Church, New London, and a regular attendant at the services. He is a member of the Connecticut State Convention board of managers and of its finance committee. He represents Connecticut Baptists on the board of the American Baptist Home Mission Society. In that connection he serves as a member of the city and foreign-speaking missions committee, and also of the committee on church edifice and architecture. He is vitally interested in the work of Baptist laymen. Through an unavoidable delay his picture did not come in time to be included in the portraits of laymen in the January issue.

How the Laymen Turned Out in Michigan

Secretary R. T. Andem of Michigan reports to the Field Activities Committee that at the Mid-year Associational Meetings the total attendance of 5,387 represents almost a doubling of attendance over last year. Eleven associational meetings were in territory not touched last year. The record of reaching 208 churches and 181 pastors was certainly fine. The record shows that the average attendance for the entire series of associational sessions was 226, and not the least gratifying detail is the fact that the meetings were attended by 900 laymen. Since the meetings are given over entirely to the presentation of the missionary program of our denomination, this is an evidence of the layman's interest in our missionary enterprise.

Notes from the Field

Mr. W. G. Boyle is just completing an itinerary which has taken him into eleven state conventions and two city centers. He has held numerous conferences with laymen groups in local churches and assisted in the organization of a number of church councils. The following states were visited: Arizona, Southern and Northern California, Nevada, Oregon, West and East Wash-

ington, Montana, Idaho, Colorado and Wyoming. He also visited Kansas City and St. Louis in Missouri.

He reports effective work being done by laymen in a number of these states, and says the laymen everywhere are most responsive to the plan of work now being sponsored by the National Council.

Late in January Mr. A. F. Williams presented the laymen's program to a large group of laymen in Des Moines. The program of work was favorably received, and plans are under way in that city to put this into effect on a city-wide basis. In February Mr. Williams visited Nebraska, South Dakota and North Dakota. In Nebraska ten churches were visited, and in practically every church a Laymen's Council was formed. Places visited in this state included Kearney, Gibbon, Polk, David City, Fremont, Gothenburg, York, Hastings, Holdrege and Olivet Church, Omaha. In South and North Dakota several fine conferences have been held.

Local church councils are rapidly increasing in numbers. Pennsylvania took the lead by reporting 18, 5 of them in Philadelphia, and others in strong churches throughout the state.

Laymen have been called upon for leadership in prosecuting the Baptist Community Canvass program, and have responded finely. They find a large field for service as chairmen of community committees.

State Councils are at work in fifteen states and more. The activities include districting, conferences, visitation of churches, publicity, and personal work. Conferences, to bring the movement before groups and churches, have been the chief initial steps.

The New Hampshire chairman, M. Roy London, has divided the state into five districts, and each member of the executive committee of five is responsible for one of them. This means thorough covering of the entire field.

In Pennsylvania the state council arranged a series of district conferences, in which Chairman Hassrick assisted district leaders in plans for reaching the laymen in local churches.



HON. ERNEST E. ROGERS

Board of Missionary Cooperation

The Budget Goal Is Within Reach

The completed figures showing Northern Baptist unified budget receipts prove that the goal of a missionary budget 100 per cent. paid on April 30th is really attainable if an earnest effort is made in the time that remains before the fiscal year ends. Below is a summary of the financial report:

| | |
|---|-------------|
| Total Unified Budget for fiscal year 1929-30..... | \$5,100,000 |
| There should have been received by Jan. 31, 9/12, or..... | 3,825,000 |
| Actual receipts to January 31..... | 2,942,292 |
| Receipts for the same period last year..... | 2,813,946 |
| Thus, receipts to Jan. 31 this year exceed those of same period last year by..... | 128,346 |
| But are less than the budget requirements to Jan. 31 by..... | 881,054 |

The encouraging thing about this statement is that the total is substantially larger than for the corresponding period last year. The cautionary signal shows in the detailed statement but not in this summary. It is found in the fact that receipts from the churches are somewhat less than for nine months last year, and it is upon the churches and new gifts from individuals that the denomination must depend if our objective is to be reached. In other words, the gain which we now show is due entirely to the increase in individual gifts previously reported.

Reducing the problem to its most difficult terms, there remains inspiration in the fact that not in years have we been so close to the possibility of raising in full an authorized Northern Baptist missionary budget. Already energetic measures are being taken in many states to insure the moderate increase over last year's payments which will bring victory. The entire field force of the Board of Missionary Cooperation, augmented by secretaries and missionaries representing the national societies, is concentrating in the closing weeks of the year upon the single task with the enthusiasm which springs from the conviction that we can and will win.

Further Reasons for Energetic Efforts

One reason for hopefulness is the fact that this year's budget total is within the proven range of the denomination. It is based on actual re-

ceipts of other years and the churches know that even if there has been some fluctuation of receipts, they can produce the quotas of 1929-30 because they have done better than that before. Therefore field representatives report a cheerful feeling in all parts of the Northern Baptist area, and a determination to put forth whatever effort may be necessary to complete the budget before April 30. It is still the case that a large part of the budget is raised in the months of February, March and April, although the proportion paid in during the earlier months of the year is larger than ever before, as a result of the emphasis placed on payment of local church quotas at the rate of one-twelfth per month. These early payments have gained every year recently and the number of churches which now contribute, in months which formerly found them with the missionary budget not yet made up, is large indeed. However, until regularity becomes the rule, a disproportionate part of the budget will have to be raised in the closing weeks of the year.

That there is need of vigilant attention on the part of all who would see the Northern Baptist missions advance is apparent from a review of the situation. Our budget for the current year amounts to \$5,100,000, which equals the amount the denomination gave our missionary organizations last year, plus a very small addition authorized by the finance committee of the Northern Baptist Convention. To be exact, payment of the budget in full will require an increase of \$320,255 in

donations from local churches. That is, starting the last quarter of the year on even terms with the record of a year ago, it will be necessary for the churches to produce in three months as much as they did in the same period a year ago and then add \$320,255. This is not a great sum when divided among the 8,000 churches of our denomination, but there are some reasons for extra exertion this year, among them the pledges that have been made for special purposes, like the Judson Fund and the Church Edifice Revolving Fund. These are authorized projects of the Northern Baptist Convention and their successful completion is earnestly desired and essential to the future of our work.

What the missionary societies are anxious for the constituency to understand is that the special funds are to be *in addition to* the regular budget and not *at the expense of* it, otherwise the loss on one hand might neutralize the gain on the other. A further reason why extra effort will be of extra value to the missionary cause now is the business situation, which in many localities, especially industrial centers, reflects the financial disturbances of last autumn.

Trans-Mission Line in Preparation

A new and different kind of map is being prepared for publication by the Board of Missionary Cooperation. It will be called the *Trans-Mission Line*, and will trace the course of the missionary dollar from the time it leaves the door of the local church. Follow the red line that begins in the church and you arrive in succession at every mission field of the Northern Baptist denomination and encounter there a picture typical of the missionary work in that territory. The pictures and the red line give the map its character, which is that of a visualization of the denominational task as carried out by means of cooperation and the Unified Budget. The *Trans-Mission Line* offers little to read but much to see, for the printed matter has purposely been limited to a few explanatory statements which contribute to the idea of a quickly comprehended view of all Northern Baptist fields and work.

State Quotas for the 250,000 New Givers-of-Record

Many will be interested to see the State Quotas that have been made up as the basis of the new movement to enlist a quarter of a million New Givers-of-record before December 31, 1932. This specific three-year campaign is based upon the acceptance of quotas by each state in the ratio of its church membership to the quarter-million denominational goal. To make the quotas equitable the church membership statistics must be reliable. Here is where the Every Member Canvass, with its careful census of local church members, can supply needed data. Since the churches are asked to accept quotas on the basis of their actual membership, they will be interested to see that the figures represent reality. As we go to press tabulated results of Community Every Member Canvasses conducted in February by groups of churches working under united leadership in forty or more communities are awaited with special interest by reason of their bearing upon the New Givers campaign.

The details of the Every Member Canvass have been thoroughly and carefully worked out, and churches that follow these details will be prepared to undertake intelligently and successfully the campaign for New Givers-of-record. A "giver of record," by the way, is defined as one who contributes both to the current expenses of the local church and the unified budget of the denomination for its missionary enterprises. For the success of the new movement it is essential that the churches secure a reliable list of their members—the givers and non-givers. Remember that the fine Every Member Canvass manuals are available to all churches at any of the Baptist literature bureaus. The State Quotas are as follows:

STATE QUOTAS OF 250,000 NEW GIVERS

Arizona, 1,125; California, North, 4,350; California, South, 8,300; Colorado, 4,675; Connecticut, 5,125; Delaware, 525; District of Columbia, 2,775; Idaho, 1,075; Illinois, 17,975; Indiana, 16,125; Iowa, 8,375; Kansas, 11,050; Maine, 6,450; Massachusetts, 18,250; Michigan, 10,950; Minnesota, 5,825;

Montana, 825; Nebraska, 3,825; Nevada, 200; New Hampshire, 2,650; New Jersey, 12,025; New York State, 24,900; New York Metropolitan, 5,875; North Dakota, 1,425; Ohio, 17,225; Oregon, 3,450; Pennsylvania, 23,950; Rhode Island, 3,700; South Dakota, 1,375; Utah, 200; Vermont, 2,025; Washington East, 1,350; Washington West, 3,100; West Virginia, 14,150; Wisconsin, 4,125; Wyoming, 675.

Church Calendar Service Offers Prizes

The second contest for attractive church calendars published during the month of April has been announced by the Church Calendar Service, 152 Madison Avenue, New York. Six prizes are to be offered.

The contest is open to all churches using the calendars supplied in partially printed form by the Church Calendar Service. Any one calendar of the April series may be offered in competition, and as the Easter issue is to be one of the April series it may be submitted if desired and many churches will doubtless choose to do so. In that connection it may be noted that Church Calendar Service will again furnish two beautifully illustrated pages for Easter, and churches desiring special quantities of that number should order now.

In each of two classes, one for mimeographed and one for all printed calendars, three prizes are offered, as follows:

First prize, a credit on the calendar account of—\$15.

Second prize, a credit on the calendar account of—\$10.

Third prize, a credit on the calendar account of—\$5.

That is, each winner will receive the amount of the prize award in the equivalent of cash, to be deducted from the cost of calendars in current use. It is intended to have an exhibit of competing calendars at the Cleveland Convention.

Honor Certificates for Churches Paying Quota in Full

An honor certificate will be awarded to every Northern Baptist church which by April 30, the end of the fiscal year,

shall have paid in full its missionary quota for 1929-30. The certificate is of a new and distinctive design, appropriate to the current year because it suggests the Second Survey, which has loomed so large in the interests of the denomination since the report of the Survey Committee was presented to the Denver Convention. Churches which at the end of October had paid half of the year's quota received their certificates then. In May, after full payment for the year has been made, such churches will receive from their state offices a silver seal with which to replace the red seal which denoted payment for six months. If payment throughout the year has been made at the rate of one-twelfth of the quota monthly, a gold seal will be sent to attach to the certificate. In May, also, churches which did not qualify for certificates at the end of six months, but report full payment of the year's quota by April 30th, will at that time receive certificates bearing the silver seal.

Twenty-one States Respond to Recommendation

There has been a most gratifying response to the recommendation made a year ago last December at the meeting of the Board of Missionary Cooperation that all receipts for division on the national basis should be remitted to the New York office. Twenty-two of the collecting agencies have now voted to send all their receipts to New York. The list includes nearly all the strong states and is as follows: Massachusetts, Connecticut, New York, New York Metropolitan, Pennsylvania, Delaware, Michigan, Indiana, Illinois, Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Wyoming, Colorado, Idaho, Utah, Nevada, Arizona, East Washington, and Oregon. This leaves Maine, New Hampshire, Vermont, Rhode Island, New Jersey, Ohio, West Virginia, Wisconsin, Kansas, Montana, West Washington, and Northern and Southern California. Some of these have also indicated that they expect to adopt the policy. "This is a great step ahead in the interest of simplification, but particularly in the interest of fairness," commented the Committee of Reference.

In your thought transform Budget, Quota and Gift into
Missionary, Natives, and Fields with their spiritual needs
which only the Gospel, sent in part by your gifts, can meet



FROM THE WORLD FIELDS



THE REVISION of Judson's Burmese translation of the Old Testament is being undertaken by Rev. John McGuire, D.D., of Maymyo, Burma. "This first translation, completed more than a century ago, was a great piece of work," writes Dr. McGuire. "A wonderful advance has been made since then, however, in textual and biblical knowledge and changes have come in the Burmese language itself." The revision is both a delicate and difficult task but one that Dr. McGuire and his assistant are enjoying. At the last report they were just finishing the book of Ezra, and hoped by the close of 1930 to be able to begin printing the whole of it.

☆☆☆

THE FOLLOWING note, taken from *Tidings*, the Bengal Orissa publication of the Foreign Society, is of special interest and concern to Christians the world over: "Search for Sadhu Sundar Singh, the Christian mystic who has been missing since April, is being continued in Tibet. Although the records of pilgrim shelters along the route he took to reach Tibet are being searched, it is feared he may have died a victim of cholera which raged in this district during May and June. Many bodies of old men and women who hope to die by the Ganges are simply thrown into the river when death overtakes them on the pilgrim route, so the records are very faulty."

☆☆☆

MISS HELEN RAFF of Vanga recently made a tour into the country reclaimed from cannibalism by Dr. and Mrs. Leslie. In describing the trip she says, "Our caravan consisted of twenty-six carriers, nine schoolgirls, a native hospital assistant and ourselves traveling in kepoys, which may be briefly described as cane-bottomed chairs suspended on poles and carried on the shoulders of four men. Through the dark mysterious forests with the great old trees, the giant vines and verdant undergrowth; across many streams, through swamps, up and down the winding trails of the mountains, through madioc fields, on trails in the high-grass land or over plains covered with short grass, scrubby trees and

thorny bushes; through the elephant country with the carriers all shouting lustily to give notice of our approach; going at a trot or fast walk when the trail permitted, each carrier wailing his own song punctuated frequently with a wild shriek as he waved his hands in the air or beat them on the poles of the kepoy; sometimes slowly and carefully over rough trails or down deep ravines borne by the sure-footed men; welcome of song and clapping and many grimy handshakes as we approached each village; and then the final reckless home-run, carriers whooping, shouting, rushing pell-mell down the last long hill to the banks of the river near home."

☆☆☆

EMMANUEL HOSPITAL, Capiz, Philippine Islands, has a unique Sunday school connected with it. An average attendance of seventy neighborhood children has made this venture seem exceedingly worthwhile. Mrs. F. W. Meyer and several of the hospital staff as well as Home School teachers have carried on this work. "The message of Christ is presented every day at the Hospital," Dr. F. W. Meyers says, "and the hospital evangelistic team visits surrounding villages. Our patients in the hospital return to their home towns and easily



PASTOR REYES, OF PONCE, PORTO RICO,
AND HIS FAMILY

pave the way for us for follow-up work. Would that we had the time to go to all who request us!"

☆☆☆

REV. T. WATHNE of Ongole, South India, writes that divine wisdom and grace are needed to handle situations such as they have to meet in attempting to settle caste difficulties. "The feeling of hatred and jealousy is probably greater between Malas (weavers) and Madigas (leather workers), both outcaste communities, than between any other two classes in Telugu land. Here in Ongole practically all of our Christians come from these two castes. Altogether too often our people, even well educated men, while calling themselves Christians, live on the Mala-Madiga level as far as their attitude to others is concerned. It is only in Christ that they can become one. It is our prayer that we may be used to help them to rise above their inherited antipathies and to love their neighbors as themselves."

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THOUSANDS OF Scripture portions and tracts were sold and distributed during the recent evangelistic campaign in the Suifu district, West China. "The gospel," writes Rev. D. C. Graham, "was preached in chapels, tea-shops and on the village streets. At the close of the campaign 22 were baptized. Much good seed was sown that promises to bear fruit in the future. At the autumn inquirers' class in Suifu there was a record enrolment of seventy."

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THE NEW, and to date nameless, Congo mission station is situated on a plateau back from the Wamba River, in almost the exact geographical center of the field. A regular station program was begun as soon as the construction work was enough advanced to warrant it. "Our medical work, however, began the day of our arrival," writes Missionary C. E. Smith, "and patients have been coming in increasing numbers ever since. Injections are being given to 26 sleeping sickness patients every week and we have one leper who comes daily for treatment."



HELPING HAND

Our Representatives

The zeal shown by the national women in spreading Christianity in their own countries is one of the most encouraging aspects of foreign mission work. They, too, believe that a nation can rise no higher than the ideals of its women, that all women have the right to hear the Christian message, that the gospel must go to every corner of the Orient and Africa. Hundreds of them are spending their lives in this mission.

THREE IN EAST CHINA

Here is "Little Dzing S-meo" who graduated from the School for Christian Home-makers twelve years ago. Notice her feet. Yes, they are unbound, but they will never be anything like normal in size. You would think she could hardly walk, but she has really walked thirteen miles to attend this meeting of church members in Si-u—and she was fifty-seven this year. When I asked her why she had not come in a chair or boat she said, "My members could not afford to ride and I could not have urged them to come and walk if I had ridden." I said, "Did you bring your rolls of bedding?" and she replied, "Yes, the men in our party carried my mattresses and bedding." I had heard that her fifteen dollars a month had sufficed until we asked her to take charge of a church, and since then the Sunday dinners for far away members and the teas for special guests had let the wolf farther and farther into the door. Do you think I made a mistake by giving her a gift I had of ten dollars?

And this other little woman, shyly bringing her offering of ten eggs for the missionary, has changed her name. "Call me *Confess-the-Name*," she says, "for I used to try to be a secret Christian until I read the verse in Matt. 10: 32, 33. After that I took this new name." And as she told me how her husband gambled his money and did not support the three children and how she was trying to cook for the teachers in the church school to keep her children together and give them a little schooling, the tears flowed freely. Do you wonder that I simply made her take



TANG TSEN PAO

back half the eggs, telling her to give them to her children to eat?

The pastor and his wife laid away their two-year-old first-born son just a month ago. She tries to be very brave about it and says that now she is much more free to go about and do her church work without him, but mothers in China care just as much as yours and mine do, and brave words simply cover up secret tears. The young father is looking blue and cold in his badly worn overcoat on this winter day, and seems more poorly dressed than his members. Nevertheless, when the offering for convention needs is taken he waits until his members have pledged their one dollars, two dollars and dimes, and then announces that he and his wife will give ten dollars, one-fourth of a month's salary and two-thirds as much as his whole church has subscribed.—*Dora Zimmerman, Ningpo, East China.*

A KINDERGARTNER

Twelve years ago a forlorn little girl of four was brought to one of the missionaries in Suifu, West China. Her

poverty-stricken parents were too poor to furnish even enough rice for the hungry little waif. Her sad condition and her appealing baby face touched the missionaries and they put her in the kindergarten class that was just being started in Suifu. After she had grown older and had finished the courses at the Girls' Boarding School, Tang Tsen Pao came back to the Cecelia Kindergarten as a teacher. She is one of the best of kindergarten teachers, for she can enter with keen understanding and sympathy into the joys and heartbreaks of childhood. Mrs. Tompkins writes: "She is a gentle and lovable girl with a special gift for teaching little children."

A WITNESS ON A TRAIN

Coming along in the train one day I found in my compartment a Burmese woman with her two children. On the seat opposite sat a Buddhist man and his wife. I knew they were Buddhists for she carried beads. Burmans are always friendly, and soon they were chatting about the people in the city they had just left. The conversation turned to the Civil Surgeon of that place. "What a wonderful man he is," said the Buddhist woman. "He took such a personal interest in us," continued the husband. "When my wife was so very ill he cared for her as a relative might, and when she recovered he would take nothing for his services. And I hear that he has the same sort of interest in everybody. Everyone loves him. Do you know him?" he asked the woman with the children. "Yes," she answered simply, "He is my brother. You might wish to know why he has such a loving heart. He is an earnest Christian." Then she told them about the conversion of their grandfather, and how he was persecuted by his relatives. He was finally baptized by Adoniram Judson and was one of the founders of the American Baptist Mission Press. One of their uncles is pastor of the Moulmein Burman Church. Another, a missionary doctor among the Shans in Northern Burma. "We thank God for the Light of Life—for Jesus Christ's love which everybody can know and feel." And as she spoke her little girls, five and three years of age, were singing Christian songs, "Jesus Loves Me," "I am so glad that our Father in Heaven Tells of His love in the Book He has given."—*Julia Parrott, Mandalay, Burma.*

MERIT LOST AND GAINED

Some years ago Mrs. Mo and I spent

a few days visiting the villages along the canals. At one place we stopped and talked with two women sitting in the doorway of a temple counting their beads. One of them was so impressed that we stayed another day in order to tell her more. Then she grew fearful and said, "After so many years of laying up merit how can we waste it all by giving it up?"

Four or five years later a Christian man was passing that same way and saw in the temple door a woman counting her beads. He stopped and said to her, "Old lady, why not follow the true way and believe on Jesus Christ as your Saviour?" The woman was eager to hear and said, "A long time ago a Chinese girl came by here with a foreign woman and told me the same story, and how I have longed to hear it again. But after that I never met anyone who could tell it to me. How I wish I had believed then." The man told her to go to the nearest preaching station where she would find a teacher who could explain it to her. She went and in a little while she joined the church. She has done so much good among her neighbors that now there are a goodly number coming regularly to church and several of them have become members.—*Marie Dowling, Shaohsing, China.*

CHINA'S HOME MISSIONARY

Far more of a sacrifice than sailing to the other side of the world for a period of five years is the sacrifice that a Chinese girl makes when she travels from Hangchow in East China to Yunnan, a province in South China. A journey of three weeks through lawless and bandit-infested country, a term of years in a remote province almost inaccessible for mails, a salary which may not be very regular, these are the choice of Dzi Ging-mei, who has for four years taught at the Riverside Academy in Ningpo. She will be one of the pioneer home missionaries of China.

MOTHERS GO TO SCHOOL

The School of Mothercraft at Hu-chow, East China, cares for many women who had no opportunity to study before they married. Miss Evelyn Speiden introduces a few of them.

"One mother from Central China, whose husband is studying in the United States, brought three children with her when she came in September and a month later gave birth to a fourth. Keeping up with studies has not been easy for her, nor has keeping track of

the five and eight-year-old youngsters and all of her belongings.

"Mrs. P. is a secondary wife who entered with her little boy two and a half years ago. Her husband put her in school as a last resort because she quarreled with the first wife until they had to be put in separate houses, and had gambled away his money while a nurse took care of the child. She had never studied before and we did not expect her to stick to school life with its regular routine, but she is still with us and is doing very well.

"Another is Mrs. G.—tall, quiet, capable, with natural refinement, and now after three years of work about to graduate from our highest class. We hope she may be one of our teachers next year. Her home life has been very difficult because she has a very nervous and sometimes mentally unbalanced husband."

THREE REMARKABLE WOMEN IN BURMA

When the girls of Kemendine School decided to support their own Bible woman to work among the parents of the school children and to help in the village Sunday schools, they chose Ma Ngwe Ye. She had come as a girl from one of the jungle villages and had graduated from the Burman Woman's Bible School at the head of her class. Miss Teele writes of her, "She is young in the service, but she is a fine, earnest Christian and will be a force for good among her people."

Daw Tin was so shy and timid as a girl that no one would have believed she would become one of the most effective preachers in Burma. She uses

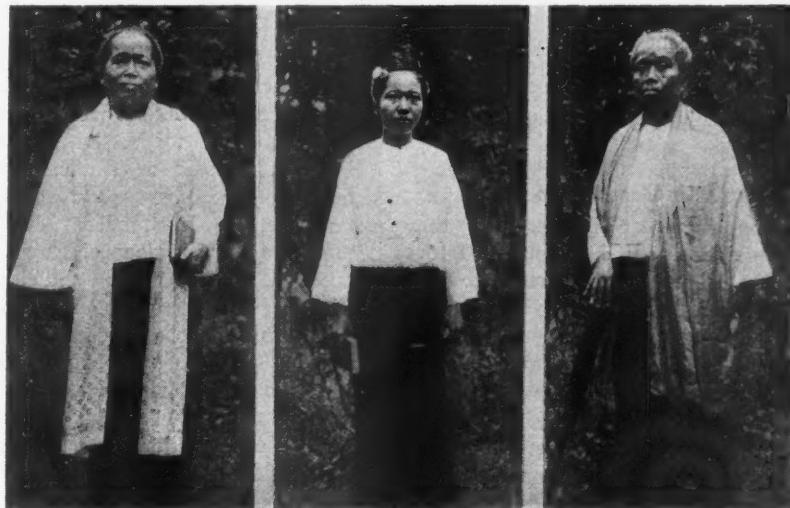
clear simple language that a child could understand. Whatever the subject, she gets at the root of it and in an effective way, by illustration usually, she points out the great truth involved. Although she is no greater in stature than a child of ten years, she holds her audiences in a wonderful way and always gives them something worth remembering. She is a great source of strength and encouragement to the younger missionaries. She is the type of woman whom God is using mightily to win Burma to Him.

Daw Mi is a third generation Christian whose grandfather and grandmother were among Dr. Judson's earliest converts. It was her grandmother who accompanied Mrs. Judson to Ava and helped to disguise her when she visited the prison. It had always been Daw Mi's ambition to follow her parents in evangelistic work, but it was years before she could attain her desire. Because she was the oldest of a family of ten children whose father, a Baptist pastor, earned but five dollars a month, she was forced to wait until she was twenty before going to Kemendine School. There she passed with the highest marks and became a teacher. Twenty-five years later she became a Bible woman and devoted her entire time to evangelistic work. For fifteen years she has worked with Ma Tin, bringing Burman women to Christ.

A CONGO GIRL BREAKS HER ENGAGEMENT

One of the finest girls in our school is Nguene, who came to us a few years ago and did what few girls in Congo have the courage to do—she broke her

(Continued on page 256)



DAW TIN

MA NGWE YI

DAW MI



TIDINGS

Dr. Seidler Begins Work in Managua

Even the dullest imagination and the coldest heart must be stirred by the following message from Juanita Woodburn, nurse at the Evelyn Briggs Cranska Memorial Hospital in Managua, Nicaragua: "Dr. Seidler has been a life-saver to me. I really dared not tell you how near I came to going under while I was alone, but there were times when I thought I would have to send everyone home and close the doors; for when once you admit the patients you must care for them and be responsible for them. Had it not been for the prayers of those who knew the real conditions, I could never have endured. Many days I leave my room at six in the morning and never see it again until ten at night, only to be called again in the night. The work has grown so steadily and the demands made upon the doctor are so many that I fear for her, but there seems no way to stop the onrush. She has no time for study of the language and of course it takes double time for me to have to constantly interpret for her; but oh, I am so glad she is here! I would do anything in my power to help her. In a few days she and I will go to Leon for her examination.

"Our wonderful new table has been used for an emergency operation and Dr. Seidler performed the first operation on it. It was a real thrill and I wish I could tell you all about it. The little beds are lovely and have been in use from the moment they were unpacked. We now have a waiting list for the baby beds as well as for the large beds. I love it all and am so thankful that I keep well."

Conditions in Porto Rico

Within the past few months the W. A. B. H. M. S. has sent \$800 for the relief of suffering in Porto Rico. A recent letter from Miss Lydia Huber, missionary at San Juan, expresses deep gratitude for one of these checks:

"How can we ever thank the Board enough for making it possible for us to give this much-needed relief to people we actually know deserve and appreciate it. Tears of gratitude came to our eyes and a song of praise rang in

our hearts when we saw the check! We do thank you so much, so much!

"Governor Roosevelt is certainly pushing things and we are so proud of him: but it will take much thought and money and a reconstructed foundation for our economic situation. Work must be found for the people before conditions can change. People come here every day begging me to find work for them. Much of my time goes in attending to these cases. My heart aches for them and there is so little one can do. We have members in our church here who exist, I don't know how. There are two old women absolutely dependent upon us for help. The church pays their rent and they manage to get enough to eat. I help them all I can and so do all the members. When I called the other day, I found that some neighbors who are not Christians were also sending in something every day—a piece of bread, a cup of milk. Porto Ricans are very generous and no matter how little they have, they are always ready to share their last crust."

Gleanings from the Board Minutes

The Board of the W. A. B. H. M. S. met in the Board Room, 152 Madison Avenue, on Thursday, February 6. Guests present were Miss Alice W. S. Brimson, president of the Baptist Missionary Training School, and Miss Ruth Maguire, Christian Americanization missionary, Atlantic District. Miss Brimson gave a most interesting and encouraging account of the work of the Training School in Chicago. There is an enrollment of 58 at present, with promising material for missionary work. Miss Brimson paid a tribute to the members of the faculty and the fine grade of service they render. Most of the practice work is done at Raymond Chapel, while a kindergarten and classes for the Negro people of the community are conducted in the Training School building. The students have three evangelistic teams, meeting groups in the various churches. In February 1931 will be celebrated the golden anniversary of the Training School, the first school established in the country to train women for Christian service.

Mrs. Westfall reported on the fifth conference on the Cause and Cure of War, held in Washington, January 14-17. The conference, presided over by Mrs. Carrie Chapman Catt, continued for three days. There were four foreign delegates, one each from France, Germany, Great Britain and Japan. Representatives from the conference were carrying the petitions from women's organizations to the Naval Disarmament Conference in London. The Japanese representative had the names of 18,000 women on the list she was taking to London. She said that the basis of this longing for peace for the world was instilled in her heart and mind in a Christian mission school in Japan. Only as Jesus Christ comes into the hearts of men and women in the world can we have peace.

The resignation of Miss Clara E. Norcutt as secretary of missions was accepted with sincere regret. Through twenty years of devoted service Miss Norcutt endeared herself to the missionaries and all those with whom she worked.

Problems of a Missionary Nurse in El Salvador

"Only two months in Central America, but long enough to see the need of the teaching of Christ in this country. One feels like a drop in the sea in the face of such widespread disease and superstition. Added to the difficulty of new diseases and new medication is the lack of necessary articles in the homes for the care of the sick. Our work takes us among the poorest class of people; few of them have even the linens that we consider most essential in our homes. Some have not the remotest idea of simple cleanliness, and are even too poor to buy soap. Others have a little store laid by, but still have only life's bare necessities in their homes.

"The infant mortality rate is very high; but one marvels at the number of babies that survive the battle against disease in such dark, ill-kept homes with such poor food to supply nourishment. On my way home from visiting a patient one morning, my attention was arrested by the cry of a sick baby. I stopped to see if I could be of any assistance. The baby was only two months old. Its little body was covered with sores which the mother was trying to cure by bathing the child in a dark green oily lotion. Poor little baby! I asked the mother if she would

like me to help her and she was pleased and grateful that I should offer. We bathed the baby in soap and water, then in a boric solution and applied an anti-septic powder and it began to improve immediately. In many cases simple cleanliness will effect a cure.

"We greatly need better equipment. In the meantime let us pray to the Master Physician to use us in our cooperative efforts to spread the good news among those who need the light of the gospel so desperately."—*Maude A. McCarter, Santa Ana, El Salvador.*

Chinese Work in San Francisco

In the very heart of San Francisco's Chinatown is the Chinese Baptist church and mission school. The work was begun by the Home Mission Society in 1870, with one part-time worker; was discontinued in 1877, and reopened as a joint project in 1884, the Woman's Home Mission Society assuming the support of Mrs. Sanford, the missionary previously on the field. From these small beginnings the mission has grown to one throbbing with life, employing seven full-time workers. Church and Sunday school are fully organized. The B. Y. P. U. has solved a long-standing problem by forming both a Chinese and an English-speaking group, this tending to hold the interest of the young people and develop them for service.

The church has been facing enlargement. With the aid of the Home Mission Society, a fourth floor is to be added and the entire building remodeled and redecorated. Faithful members have also been working enthusiastically to reclaim the indifferent, knowing that a revival must begin at home; while Pastor Moy has conducted a weekly Bible study class with the schoolboys with unusual interest. The building houses the day school for children and young men. On three days of the week the Chinese teacher tells Bible stories and teaches songs and Scripture to the children in Chinese. Recently a teacher noticed two boys at play on the church steps. They were repeating in no uncertain tones the first Psalm. It thrills us to hear the little folk repeating Scripture as only they can. They take it home to parents, many of whom never darken a church door. Again it may be "a little child shall lead them." The kindergarten teacher was at dinner with a Chinese family recently, and to her surprise and delight grace was said by the little three-and-a-half-year-old girl who is enrolled in the pre-kindergarten

group. The teacher learned that the three children of the family take turns in doing this.



Above: A CHINATOWN MOTHER OF YESTERDAY. Below: A CHINATOWN MOTHER OF TODAY



The young men come to school to learn English, but get the Bible in addition. We have chapel services three times a week, and each teacher has some

Bible work also daily. The spirit of the young men has been exceptionally fine this year. Many have shown real interest in the messages given. Many are here but a few months, when they move to other parts of the country. On leaving they are given a Testament and encouraged to read it daily. Often we have interesting cases. Last year one of our boys went to work in a lumber camp. When in school he had shown special interest and was regular in attendance at church and Sunday school. Teacher and pastor talked to him about becoming a Christian. He was working in his father's store as bookkeeper and knew that because of certain business practices he could not continue in that position if he took a stand for Christ. Finally he broke away, going to the camp to work. Every day he read his Testament, and in the spring came back and was baptized. Since returning to the camp he has won his friend, a Chinese, who wishes to come to the mission for baptism. James, another of our boys, a fine Christian young man, was sent a few months ago to the tubercular ward of the city hospital. When his teacher called to see him, several times she found him either reading his Bible or singing softly from a Chinese hymn-book. He soon found a fellow countryman in the next ward and immediately asked that a Bible be sent his friend. Such cases make us know that the work is very worthwhile.

Calling on the mothers in the home is a great blessing to us and we trust to others. The homes differ greatly. Some are like an American home, others anything but what we think of as home. We go up from two to four flights of dark stairs, down long, narrow hallways with numerous family washings hung on lines along either wall. As we knock, a call comes from inside in Chinese, "Who is it?" On answering, "The teacher," the door is usually opened at once. The mother frequently has a baby strapped on her back, with two or three little ones hanging to her skirts or peering shyly from an inner door. The mothers are friendly as a rule, and we do so wish we could talk to them in their own language. An interpreter is quite essential. In our monthly mothers' meetings we try to help them to better living here and hereafter. One of our big problems is how to meet the needs of these women in whose lives there is so little brightness and hope. Pray with us that Christ may find His way into these homes.—*Ruby Umsted.*



THE FAR LANDS

A Generous Gift

The American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society take pleasure in announcing a gift from Mr. John D. Rockefeller, Jr., of \$50,000 toward the Judson Fund. Under date of February 20th Mr. Rockefeller informed the Societies of this generous gift, stating that he was making this contribution "not only to help along the cause of the Judson Fund but as, in a sense, a tribute to the memory of Dr. Judson, whose work in Burma he with others regards very highly." This large addition to the Judson Fund contributions, together with others received since last week, brings the total pledges and gifts as of February 26th to \$879,-301.01. This leaves a balance of \$120,-698.99 to be secured before the close of the Judson Fund effort on April 30th.

Dr. Franklin's Long Journey

Secretary James H. Franklin of the Foreign Mission Society left New York February 22 and sailed from San Francisco, March 8, on the *Korea Maru* for Shanghai.

The primary object of his journey is to visit the West China Mission, which in all its forty years of history has never yet had a visit from an officer of the Board. For a long time the West China missionaries have been urging the Board to send Dr. Franklin to them that he may see things there with his own eyes, help them solve their exigent problems, and bring encouragement to them and our Chinese brethren.

After his return from West China, Dr. Franklin intends to spend considerable time in East China, South China, Japan and the Philippines. The turmoil throughout China, the menacing political conditions in our South China field and difficult problems in Japan and the Philippines call for the best which Dr. Franklin can give of spiritual strength, mature wisdom and steady faith. Changes come with bewildering rapidity, and fundamental revisions of policy are in process or impending. We must put our ship in trim to sail troubled seas in the Orient for some years and the Secretary needs to be on hand at such a time.



SECRETARY J. FRANKLIN AND THE JAPAN EVANGELIST, T. KAGAWA, WITH WHOM HE HOPES TO RENEW FELLOWSHIP ON HIS VISIT TO JAPAN. MR. KAGAWA IS NOW ENGAGED IN THE CAMPAIGN FOR A MILLION CONVERTS

Dr. Franklin proposes to return home by way of Burma and India in order to gain the light which experience on these fields may throw on policies, especially those of devolution and self support. Finally he hopes to visit those European lands which look to the Board and to him for guidance and help.

Mrs. Franklin and Carolyn Franklin will accompany Dr. Franklin, although at no expense to the Board.

This is an arduous and perilous journey for our beloved secretary. He begs an interest in our prayers, and especially asks that we give a larger measure of our love, prayer and money than heretofore to our missionaries and to our Christian brethren of the Orient, many of whom need encouragement and new supplies of spiritual power.

By order of the Board of Managers.

*Frederick L. Anderson,
Chairman of the Section of the Far East.*

When a Medical Missionary Tours

Our destination was estimated at two weeks' journey distant but as usual the important element in mountain travel is the pack pony. If they go you go, if they fail you stop. Men may be sick, food may be short, all kinds of interruptions, from bandits to rain, may occur, but nothing need stop the trip if the pack ponies are in good condition. By getting up about 3:30 my men had the rice and curry ready soon after five o'clock. I stood around shivering until the breakfast was ready, for the penetrating atmosphere surely does strike through ones clothes. Then, as soon as the bed bundles were tied up, the tent made ready, and the ponies fed, we started out. It was too cold for me to ride before eight o'clock so I walked until the sun was well up.

The trip this day was along rolling hills on the top of a high ridge. After we had traveled about two and a half hours we came to a Chinese village where I delegated the teacher and pony man, who knew Chinese and Lahu, to buy vegetables and meat. Right after we left the village we started going down, down, down into the valley to the north. At the bottom was a small river and we stopped for the noon hour. By the river we cut bamboo for the ponies and spent our usual rest hour waiting for the dinner to cook. In the afternoon we climbed steadily for some time, and finally came out on a fairly good road. We reached Sur Quan about four o'clock in the afternoon and as this was the residence of a Swaba (native ruler) I, with my teacher and Chinese speaking Wa, made a formal visit to let him know we were there and to ask for supplies of paddy and rice. About an hour after my visit to him he came and called on me. He wished to buy medicine to have it on hand should he need it.

One of the purposes of this trip was to see how much medicine I should carry when taking a trip into regions where the people had not been told of my approach. As far as the Chinese were concerned I was a little disappointed, but when I came to a Wa village, even though it was the first time I had ever been there, I was surrounded with wants and needs enough to keep a man busy for a month or more to really meet the demand. Traveling alone and going long distances every day gets very tiring and I was more than glad to reach Mong Mong and rest for several days before attempting the home trip.—*R. S. Baker, M.D., Kengtung, Burma.*

Foreign Missionary Record

SAILED

From Seattle, February 8, on the *President Pierce*, Rev. and Mrs. J. P. Klahsen and two daughters for South India.

From San Francisco, February 11, on the *President Monroe*, Rev. and Mrs. Walfred Danielson and three children for Assam.

From San Francisco, February 14, on the *President Jackson*, Miss Velva D. Brown, M.D., for South China.

From New York, February 19, on the *President Harding*, Rev. George W. Carpenter for Belgian Congo.

APPOINTED

Rev. Clarence E. Vickert and John E. Lenox, M.D., at the meeting of the Foreign Board, on February 11.

Belgian Congo Sends Greetings

While Dr. P. H. J. Lerrigo and other members of the special deputation to Belgian Congo were at Sona Bata following the meetings of the Belgian Congo Jubilee, a letter was handed to him from the Sona Bata church. Written in clear script but in Congo dialect, Dr. Lerrigo had it translated by one of the missionaries. A reproduction of the original letter appears on this page and the translation follows:

Sona Bata
2 Mission Hallante
20 September 1928
Nyanda kuna kwa Makundu
magenta kuna Amercane
bariopsi na lugutje kiese
kola kua kyan eto yesi bato
kila batu; Nakundi abno mu
African Sona Bata
Tatum. O year festa wity
lekuile della muna kala kij
mudi mu usamy wa photo
wa kumeto yesi friso, beno
je bello. Tue ga je kiese myna
Yusulu. O zimblata za tukidi
Muna kabundu mo beno kund
Amercane, muna kuta tala
je kuta tjamisa muna
Kisalu kia M. o year friso
yu tuenina ntendesi. Giadi mpe
ka lusuki yubundu ko
muna kuba friso dia ka
muna mu. mukanda.
Wau nge dia diad tuenina je kiese
muna kuta fidira mi klong
mia rikaka omaga kuta
badja longela. Citala nsi a
long yera jineni beni
minlongi. Rikatu. Epu tu
tanganya. Yig dengre kensi
bikabbi bi ke tuk 10: 2
Wau ji ntumuna eto a
kavu. npi kua betu ba
kundi muna kinkuadi
kutuengna muna kwen
jimosi ka pa je de dietto
Ngambie. Ngungu

Dibundu Dia
Sona Bata.
Thimothée Mfiegi,
Bangu Steven,
Stephan Mukoko,
André Nkusu

To the churches which are in America:

Health and happiness and love in our Lord Jesus Christ from us, your friends in Sona Bata, Africa.

The story of Jesus has changed our mind, so that now we are one in the Good News of Our Lord Jesus Christ, we and you. We are happy in the coming of the elders (the deputation) that came from your churches in America to visit us and to strengthen us in the work of our Lord Jesus Christ, in which we work in partnership.

This word too—do not be weary in this, but send us visitors again in the years to come. And, too, we shall be so

happy when you send us other teachers to help here. Regard the country of Congo, how great it is, and there are no teachers; but we read this in Luke 10:2—the vineyard is great but the workers are few.

This is the sending of our greetings, we your friends who are in fellowship in our one Lord and our Father, the Almighty God.

The church at Sona Bata.

(Signed)

Thimothée Mfiegi,
Bangu Steven,
Stephan Mukoko,
André Nkusu.



A Japanese Student

After one of our meetings a young man who came to America about a year ago to enter the University here (Seattle), wanted to speak to me, and so sitting beside me he opened his heart. He said when he was a small child he went to the Christian mission with his mother in Japan. But after the death of his mother, as his father was not a Christian, he stopped going to the church. Since coming to Seattle, he started attending our church, Bible school and B. Y. P. U. services. "Lately," he said, "I have felt a great need for our Saviour and have been praying. I have decided to accept Christ as my Saviour and desire now to be baptized following our Saviour." He is coming before the church to speak his belief at next Sunday's services. It was a joy to hear his decision. I prayed with him and he, too, prayed earnestly and with tears in his eyes, expressing his thankfulness that his mother was witnessing his decision from above. I do believe that this boy's mother's prayers were truly answered.—Rev. Fukumatsu Okazaki, pastor Japanese Baptist Church, Seattle.

International Night in Cleveland

International Night was inaugurated by the Euclid Avenue Baptist Church of Cleveland, Rev. Ralph Walker, pastor, December 9, 1929. The event, helpful both spiritually and educationally, inspired many with the hope that it may become an annual affair. The local

Baptist foreign-speaking organizations in the city were represented by 600 persons, including Polish, Russian, Ukrainian, Croatian, Slovenian, Hungarian, Rumanian, Czechoslovak and Italian. There was a total attendance of 1,400. The offering was divided pro rata among the various congregations. The three Hungarian congregations furnished a brass band of 25 pieces and a chorus choir of 50 voices. It was a thrilling sight to see the different groups taking part in various ways. There were five young Polish women in native costume of bright and varied colors, and a trio of Hungarian girls dressed as their mothers might have dressed in by-gone days in the old country.

The speakers appeared to be inspired by the significance of the occasion. The Hungarian pastor, Rev. G. Petre, spoke of what America had meant to him. "America," said he, "gave me dollars and an education, but most of all America gave me my first genuine opportunity to know the meaning of real Christianity. The reception which the American people have given to my compatriots has been wonderfully kind. We had never known such opportunities as this country has given us, and we in turn stand ready to give back to America all that we have in the way of industry and helpful service."

The Polish pastor, Rev. K. W. Strzelec, told how numbers of his countrymen, particularly in the Roman Catholic Church, were escaping from the influence of the church and turning to atheism. He viewed this as an alarm-

ing situation, and made a logical connection between this and the increase of crime. He said that atheistic literature was read with much eagerness by large numbers of his people. His recommendation was an energetic attempt to combat the literature of atheism with a counter current of Christian printed matter. He himself has been busily producing pamphlets, magazine articles and several books, which have been commanding considerable circulation both in this country and in Poland.

Dr. D. R. Sharpe, executive secretary of the Cleveland Baptist Association, which sponsors the work among these racial groups in cooperation with the Home Mission Societies, in presenting the speakers mentioned the devotion and ability displayed by these men, all of whom were able and educated, and some of whom are laboring in their mission churches at about one-half the salary they formerly earned in industrial life. Great enthusiasm was shown by the audience, which responded whole heartedly to the song of "America, the Beautiful." Dr. Sharpe told of one convert in a Cleveland mission church who went back to his own country as a preaching missionary and, in a few years, founded seven successful churches.

Foreign-Speaking Notes

The Portuguese Baptists of Fall River, Mass., under the leadership of Pastor John T. Santos, are holding a series of fruitful cottage prayer meetings. So interested are they in Mr. Santos' interpretations of the Bible passages that the meetings do not break

up until after 11 o'clock when the pastor urges them to go home as they are wage earners and must get up early in the morning to go to work. At the morning services 200 is an average attendance; about 150 are enrolled in Sunday school classes.

During recent months 40 baptisms have occurred in connection with the work of the French Mission of Providence. Rev. N. N. Aubin, who is closing a ministry of thirty-three years, writes: "In all my experience as a missionary under the auspices of the American Baptist Home Mission Society, I have never witnessed a greater power of the gospel among the French people of New England than I have during these last few months, and more of them are coming to us. I am glad to say that these recent converts have stood the test of persecutions and are faithful in their new beliefs."

At the beginning of the new year the First Czechoslovak Baptist Church of Yonkers, N. Y., was organized with 19 members. One year ago at the first meeting of the Czechoslovak Church of New York there were three people in attendance. The church now has a membership of 13. At the Christmas service for the children 104 were present. The pastor of these two churches is Rev. Joseph Novotny, who is an occasional lecturer in the Czechoslovak branch of the New York Library under the chairmanship of the Czechoslovak Consul.

The young people of the Italian Baptist churches of Connecticut have formed a personal workers' league which

has for its purpose the winning of unevangelized Italian young people to Christ. The league holds quarterly meetings in different Italian churches throughout the state. The movement had its inception in the Italian Mission of Ansonia, Rev. S. L. Presti, pastor.

An Unusual Electrical Display

Christmas was very beautifully celebrated at the Calvary Baptist Church, of Schenectady, N. Y., by the Church School. The program entitled "Gates of Bethlehem" was enjoyed by a record attendance. Schenectady being the electrical city doubtless accounts for the elaborate electrical decorations. The "Merry Christmas" sign contained 125 bulbs of different colors with a red background. The large star suspended just under and back of the "Gates of Bethlehem", contained over 160 small bulbs on a silver background. Both of these displays were controlled by a rheostat which dimmed the lights during certain parts of the program. The six stars in the foreground were also electric, and were carried by children in a class exercise. The sky above was pale blue with stars, which blended well with the background of evergreens draped in tinsel. The Christmas trees on either side were also electrically lighted and artistically decorated. Mrs. C. Swanson had charge of the program and Mr. Swanson the electrical work. Rev. Wm. W. Sawin is pastor of Calvary Church, and Mr. Walter E. Arthur superintendent of the Church School. Not every church can have such a display of lights, but all can enjoy seeing it



CHRISTMAS DECORATION AT CALVARY BAPTIST CHURCH IN SCHENECTADY, N. Y.

Around the Conference Table

Special Women's Meetings

TO BE HELD IN CLEVELAND PRIOR TO THE NORTHERN BAPTIST CONVENTION

The Annual Meeting of the Woman's American Baptist Foreign Mission Society will be held in the Hotel Statler, Cleveland, beginning Wednesday morning, May 21st, and continuing through the 22nd and 23rd.

The Annual Meeting of the Woman's American Baptist Home Mission Society will be held May 24th and 26th. The Joint Session of the two Boards will be held May 27th. It is expected that matters of great importance to both Boards and to all the women of the denomination will be discussed in the Joint Session.

On May 27th the World Wide Guild will have its conferences.

It is not expected that the women will have their own banquet this year, as the local committee has requested the Program Committee of the Northern Baptist Convention to plan for a banquet for men and women on Saturday, May 31st.

Early Morning Prayer

Pray that the women members of every Baptist church may do their full share in helping their churches to pay the entire missionary budget for the year ending April 30th.

Pray that the girls attending government schools in Rangoon, Burma, and in Gauhati, Assam, who live in our Baptist hostels, may be so influenced for Christ that they may go out as strong Christian leaders.

Pray for our missionary nurse at Santa Ana, El Salvador, that she may soon secure a building in which a clinic may be opened. Miss McCarter writes: "I look out over the immensity of the task and am appalled by its vastness. Day after day I see the avoidable diseases and the realization comes home that 'this is my task,' but not mine alone. I need your prayers."

Pray "for courageous witness in moral questions. That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world."

Following the Vision

APRIL, A VISION OF ACHIEVEMENT BY MRS. LESLIE E. SWAIN

"Not what we give, but what we share, For the gift without the giver is bare."

It would do us all good as we come to the end of the year if we put down in black and white what we have really *shared* during the past twelve months, of our time and money and prayers. I wonder how many of us would be proud of our percentages!

At this time of year there is need for great care in guarding against a disease which is increasingly prevalent as the summer advances. It is brought on by leaving much of our work until spring, when the extra exertion leaves us weary and depleted. Nothing but drastic remedies can conquer this disease. We would suggest, as a starting point, the best of the new missionary books. These books inevitably lead on to planning the next year's program and also suggest summer conferences, than which we know no more beneficial resorts for patients of this type.

Another effective remedy—and it has really worked wonders—is the paying of missionary money at the beginning of the summer. The glow which comes as one says, "No society is going to pay interest charges because of me," is most beneficial.

Yes, there is a joy in achievement, but we have not really achieved unless we realize that we are working on a never-ending task. There is always the next year ahead with its obstacles to be overcome and its joys of service.

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit *round by round.*"

??? Do You Know ???

HOW TO MAKE A MISSIONARY BUDGET LIVE?

By use of maps.

Place on world map pictures showing kinds of work in various countries, or

Place your own church building in countries and states, also cities where we are doing missionary work, or

Small electric lights can mark the places. (A world map, cloth, showing the places where Baptists are working may be secured for \$3.75 from the nearest Literature Bureau.)

By use of posters.

Prepare a series of posters which will show in an attractive manner the various projects of our world-wide missionary service. (World Wide Guild girls and other young people will gladly make these posters.)

By use of the stereopticon and other pictures.

In the depositories will be found lectures and slides of much of our missionary work. Write to the nearest Literature Bureau or depository for a catalog. Easter pictures are available also.

By dramatization of various subjects.

Get literature on the subject which you wish to dramatize and work out your own ideas, or write to the nearest Literature Bureau for prepared plays and pageants.

By impersonations.

Have someone present the story of a field as if she had lived there or as if she were a missionary who had given years of service in that particular field. Work out such an impersonation from literature provided.

By letting the money placed in the missionary side of the church envelope talk.

Work out a plan whereby the gifts from a church may be visualized in the various fields of missionary service. (Use leaflet "The Trans-Mission Line: My Gifts, Through My Church, Carrying the Gospel to All the World.")

Aim of One College Counselor

My aim is simply to get the girls together, help them to know each other and to know me and feel that I am a friend ready to help, with a house always open to them and a welcome always ready. It may not seem particularly religious, but if you help in right contacts, live and act as a Christian, show your interest in the girls as a member of the Baptist denomination chosen to represent the Baptists in friendship, it must count for our work. College girls do not care to talk religion unless they have problems to face, and then they initiate the conversation.—*Miss Alie Stephens.*

Department of Missionary Education

Interdenominational School of Missions

Five churches in Huntington, L. I.—Baptist, St. John's Episcopal, First Methodist, First and Central Presbyterian—cooperated in a School of Missions through January and February. This took the place of the union mid-week services usually held at the beginning of each year. Three classes were held, using the Home Mission study books, a group of men studying "The Crowded Ways," taught by Rev. James E. Riggs of the Presbyterian Board of National Missions; a group of women using the same text taught by Miss Ida Cheesbrough, Christian Americanization Secretary of the Baptist Board; and a young people's class led by Rev. Frederick H. Sterne, pastor of the Baptist Church. Following the class work, the groups reassembled and from 8:20 to 8:45 there was a devotional period. The closing feature varied, sometimes an address by a missionary, sometimes a moving picture presenting some phase of the work, or a missionary play. A very good attendance showed the interest and a fine sense of fellowship was manifest throughout the sessions.

Lake Geneva School of Missions

The Geneva Summer School committee announces the twelfth annual session of their School of Missions at Conference Point, Lake Geneva, June 30—July 7. This is an interdenominational school, offering courses in mis-

sion study, parliamentary law, missionary dramatics and story telling, as well as furnishing ample facilities for outdoor recreation. Mrs. H. B. Heubner and Miss Myrtle Huckelberry will be leaders from the Baptist denomination. For further information address Mrs. Henry Harmeling, 6131 Archer Avenue, Chicago, Ill.

Story of a School of Missions in a Pennsylvania City

In the First Baptist Church at Williamsport, Pa., the idea of a School of Missions has advanced during the last three years from the experimental stage to its present position of general acceptance as a fixed feature in the church operating schedule. The following report will be of interest to other churches and should prove a stimulus to action.

In 1927, when it was first proposed and the Church Board of Missions undertook the task of organizing the required courses, there was a vague feeling of uncertainty as to the probable success of the venture. The school was laid out in four separate courses, to cover a period of six weeks. The problem of finding competent instructors was faced with some trepidation, but after impressing prospective leaders with their responsibility and privilege in this field of service, the problem of leadership was solved. The first year's enrollment goal was fixed at 175, but this was surpassed by nearly 50, the average attendance being equal to the enrollment goal. The most difficult part of the first year's enterprise was the task of enlisting the men in the study of missions. It was

possible by most vigorous and persevering effort to arouse the interest of some 50 men, and to record an average attendance of 35.

The second year's work was greatly stimulated by the success of the initial venture. The enrollment goal was advanced to 250, against which the enrollment committee succeeded in signing up 273. The courses were carried in much the same order as that of the first year, save that the young people's course consisted of a series of stereopticon lectures instead of a systematic missionary book study. These lectures proved highly instructive and were well attended. The average attendance through the six weeks of the second year's school was approximately 225, and the most tangible result in a material way was disclosed at the time of the annual financial survey, when the church over-subscribed its missionary quota, which is considered to be very heavy, by about \$700.

The third or current year one major change was made in the arrangement of courses. Those for men and women were combined, and a series of general lectures presented by various denominational missionary agents displaced the previous book studies conducted by local church leaders. Among those lecturing to the adult class this year are Dr. William G. Russell, State Secretary, who spoke on "Challenging Achievements," based on the *Second Survey*; Rev. R. B. Longwell, for nearly 30 years missionary to Assam, whose address on "Advances in Assam" was greatly enjoyed; Dr. George L. White, for many years a home missionary, who told of his experiences in the middle and far west, and by request he also explained the operation of the Ministers and Missionaries Benefit Board, of which he is now associate secretary. Dr. Arthur C. Baldwin, of Philadelphia, gave impressions received on his journey through the Belgian Congo in 1928—informative and spiritually uplifting. Dr. C. S. Detweiler, secretary for Latin America of the Home Mission Society, was another lecturer, and the school concluded on February 12th with a motion picture on China as a special feature for all courses. The total enrollment for the third year's school was 268, surpassing the goal by a substantial margin. The average attendance has not been quite 200. The Church Board of Missions, supervising the project with rare judgment and efficiency,



MISSION STUDY GROUPS, FIRST BAPTIST CHURCH, WILLIAMSPORT, PA.

is composed of the following members of First Church: Mrs. Ada Nancarrow, chairman, Mrs. Lola F. Senn, Mrs. B. C. Barrett, Mrs. T. H. Kinkade, Mrs. J. H. Fessler, Mr. B. E. Reese, and Mrs. Elmer Leitzell.

Summer Conferences—Program at Silver Bay

In these days of facing world problems, especially in the missionary enterprise, there is a growing demand for trained leadership in the local church; leadership that will have a world outlook, and be able to carry on a program of missionary education and interest for the various church groups. Some of the best opportunities to secure this leadership are found in the summer conferences of the Missionary Education Movement of the United States and Canada. Two of these conferences are held in the east and two on the Pacific coast. The dates this year are as follows: Silver Bay-on-Lake George, New York, June 27—July 8; Blue Ridge, N. C.; Asilomar, California, July 8—18; Seabeck, Washington, July 22—August 1.

At each conference there will be outstanding leaders. At Silver Bay there will be such courses as "India Looks to Her Future," by Prof. Oscar M. Buck of Drew Theological Seminary; "India on the March," by Alden H. Clark; "Trailing the Conquistadors," by Dr. Samuel Guy Inman; "West Indian Treasures," by Miss Winifred Hulbert; these to be taught by the respective authors. "A Cloud of Witnesses," by Miss Elsie Singmaster, taught by Miss Ina Burton. There will also be a course on "Comparative Religion and Our Attitude Toward Other Faiths," by Prof. Buck; a Normal Study Class under the direction of Dr. T. H. P. Sailer; classes on Stewardship and Church Efficiency, led by Miss Helen K. Wallace; methods and materials on missionary education for each of the age-groups under competent leadership; also dramatization and pageantry, etc. The conferences are open to ministers, laymen, directors of religious education, women and young people. For further information write to Rev. Walter Getty, 150 Fifth Avenue, New York.

Camp Ketchum (Idaho), Miss Edith Gillett, 602 First National Bank Bldg., Boise, Idaho.

Western Washington, Rev. Victor N. Witter, 431 Burke Bldg., Seattle, Wash.

Oregon Camp, Rev. T. H. Hagen, 505 Odd Fellows Bldg., Portland, Ore.

Northern California, Rev. Stanley A. Gillett, 228 McAllister St., San Francisco, Cal.

Jenks Lake Camp (Southern California), Rev. Oliver DeW. Cummings, 313 West Third St., Los Angeles, Cal.

Greetings to Ocean Park Boys, Royal Ambassador Camp

From L. C. Van Leeuwen, business manager of the R. A. Camp, and High Counsellor for Massachusetts:

Hello, Fellows! I am still enthusiastic about the Rally we had in December. Didn't we make them sit up and take notice at Tremont Temple, the State House and the Globe Office? And the supper, 192 reservations sent in! Chief Plenty Dutchman guaranteed 200 at first, then 225, and then he went without his own supper to let those who did not send in their reservations have something to eat. Anyhow, it was one great event. The old pep is still in the leaders and the old loyalty is still in the boys.

Judging from the enthusiasm shown there we are going to have some camp next summer. The enrollments are already coming in, and what a laugh I will have on those of you who put it off till the last minute and then get left. Only 341 boys will be accepted, no matter who comes first or last. In order that you are not left behind, fill out the enclosed enrollment blank and send it to me at 38 Chambers St., Boston, Mass., with \$1 to keep it company.

Most of the old leaders will be there with their interesting courses and activities. Some new counsellors and teachers, too. And, boy, how we look forward to Jefferson's coming to teach us astronomy, the wonders of the universe. Dyas has promised to bring a real boat next summer and we expect to start a Sea Scout Patrol. Have you ever seen the Sea Scouts in action, or read their Manual, or watched their drill, or envied their uniforms? Every time I look at them I want to go sailing along. We could name a few more things of interest, but we are going to keep some of them as surprises until the Camp opens. Get in on the two weeks' Camp from July 7 to 19. Send a \$1 enrollment fee with your enrollment card right now. Thanks.

Men from Faraway Lands at Ocean Park Camp

What boy does not possess the "wanderlust," as the Germans call it. Every boy is keen to visit faraway lands and to learn something of the peoples on the other side of the world. If it is not possible to start tomorrow for the Orient why not plan to spend either two weeks or six weeks next summer at the Royal Ambassador Camp at Ocean Park? There you will have an

ROYAL AMBASSADORS

An Extending Chain Of Boys' Camps

Just a word to fathers and mothers. Your boy will have about ten weeks of vacation this summer. Even if he sleeps ten hours each night he will have 980 leisure hours. That is more hours than he will be in the public school all winter. Where do you want your boy to be? What do you want him to do? What company do you want him to keep? Would you not like to have him in a wonderfully fine Christian atmosphere, among pastors who make a chum of him, who play and tramp with him, set him desirable moral and spiritual examples and inspire him to do something with his growing manhood for the Master whom we all serve? Then send him to one of the Baptist boys' camps. The proper person to whom to apply for information is noted below:

Ocean Park (Maine Camp), Rev. L. G. Van Leeuwen, 38 Chambers St., Boston, Mass.

Camp Rainbow (Connecticut), Rev. O. P. Campbell, 455 Main St., Hartford, Conn.

Tri-State Camp (for New Jersey, Eastern Pennsylvania and Delaware), Rev. Otto F. Laegeler, 158 Washington St., Newark, N. J., or Rev. F. W. Tomlinson, 1701 Chestnut St., Philadelphia, Pa.

Camp Corbley (Western Pennsylvania), Rev. F. W. Tomlinson, 1701 Chestnut St., Philadelphia, Pa.

Central New York State, Rev. G. L. Cutton, 433 So. Salina St., Syracuse, N. Y.

Ohio Camp, Mr. Wilson A. Holmes, Granville, O.

West Virginia Camp, Rev. A. B. Withers, Box 732, Parkersburg, W. Va.

Michigan Camp, Rev. Morgan L. Williams, 368 Capital National Bank Bldg., Lansing, Mich.

Camp Bedford (Indiana), Rev. Willard R. Jewell, 1729 No. Illinois St., Indianapolis, Ind.

Minnesota Camp (Mound), Rev. R. W. Babcock, Columbus St. at 31st St., Minneapolis, Minn.

Iowa Falls Pioneer Camp, Rev. Frank Anderson, 514 Hubbell Bldg., Des Moines, Iowa.

Camp Foy Jones (Ottawa), Rev. A. L. Black, 918 Kansas Ave., Topeka, Kans.

Black Hills Camp (South Dakota) Rev. W. H. Bayles, Huron, S. D.

North Dakota Camp, Rev. W. H. Bayles, Huron, S. D.

Colorado Camp, Rev. W. F. Ripley, 206 Patterson Bldg., Denver, Col.

opportunity to hear most interesting campfire talks by men who have lived in these distant lands. Dr. Judson C. King, who knows all about the witch-doctors of Africa, or Dr. Edward C. Kunkle, who traveled extensively in Belgian Congo two summers ago, will give you a vivid idea of the life in Africa. Dr. George A. Huntley, who gave years to medical work in Central China, or Chester L. Wood, who has traveled far up the Yang Tse River to Western China, know of China's past superstitions and present awakening. Raymond H. Ewing and Alvah C. Bowers, both of whom have lived in the wilds of Assam, can tell of leopards and tigers and head-hunting natives. These two men, by the way, are going to aid a group of boys to erect a replica of an Assam hut, substituting white birches for the usual bamboo of Assam. Still another man with a most interesting message is Capt. J. F. Loughten, successor to Capt. Bickel. For several years he had charge of our gospel ship in the Inland Sea of Japan. He will bring many pictures, boat models and curios of Japanese life. He also plays the harp and sings most interesting songs about the land of the Cherry Blossoms.

Our staff of 70 men for the Ocean Park Camp includes specialists in many lines. The following eighteen outdoor courses will be offered: Airplane modeling, Assam hut erection, astronomy, athletic coaching, carpentry, first-aid, journalism, leather work, life-saving, metal work, nature study, photography, scouting, sea scouting, ship modeling, sloyd work, swimming and tennis. The importance of craft work in the developing of a boy's powers cannot be overestimated. It contributes largely to what we term "executive ability."

A Pastor's Comment: What a Wonderful Organization

Rev. H. Sidney Bullock, pastor of the Fair Oaks Baptist Church, Zanesville, Ohio, writes under date January 24, 1930, as follows:

"We had a meeting of our Royal Ambassadors last night. Had fifteen boys out and three men helpers. They are all enthusiastic about the R. A. Six boys passed their test for a Page, and we will start to initiate them at our next meeting. There is a lot to it. The more I study it, the more I think what a wonderful organization it is."

Clarence DeMar Organizes a Chapter of R. A.

Clarence DeMar, the well-known marathon runner, champion in New England for several years, organized a Royal Ambassador Chapter with fourteen members at the Keene, N. H., Baptist Church on February 3rd. Mr. De Mar has been a welcome guest at the Ocean Park R. A. Camp each year since its founding. He will supervise a track meet at the Camp July 15th and 16th. Rev. C. Raymond Chappell, pastor of the Keene Church, is also on the camp staff and is our representative in New Hampshire.

Our Field Secretary's Travels

During February and March Field Secretary Floyd L. Carr toured the states of New Hampshire and Vermont and met the churches of Greater Boston in the interests of the Royal Ambassadors and the Ocean Park Camp. He reports that the Ocean Park Camp is taking a very deep hold on the New England churches. Three hundred and forty boys are expected to enroll for the 1930 encampment.



WORLD WIDE GUILD SLUMBER PARTY,
MONTPELIER, IND.

out one spotlessly white dahlia that was broken at the stem and needed better support. The helper was very sorry he had overlooked the humble flower and soon fixed the stem so that the dahlia could hold its head toward the sky once more.

The Master of the garden then went from one flower to another. With some he was well pleased, but with many He looked troubled and had to point them out to His helpers. This flower needed more water, or that flower should be planted where the sun could shine on it all day long.

When the Master had seen that the flowers were well taken care of He came and sat down beside me. He talked to me about taking care of the garden. Some, He said, need more care than others. And while he talked to me and as I looked at the flowers, I noticed that they weren't flowers any more.

While I watched them they seemed to fade, and little baby faces took the place of the forget-me-nots. These were the babies of our Cradle Roll. The rose bushes no longer blossomed with buds of red, pink, and white, but with the smiling faces of the boys and girls of the Beginners' and Primary Departments. Some I recognized as the children of our own Sunday school, but there were some, oh, I think they belong to you! I noticed also that when the roses changed to children's faces the buds that needed water as roses still needed care and someone to help them grow strong. Then where the ruffled hollyhocks grew were sweet young girls with their dainty summer dresses blowing lightly in the breeze. The pansies had also changed. They were no longer the flat interesting faces they had once been, but ruddy faces of

WORLD WIDE GUILD

Watering the Garden

BY BETTY BROWNE

Have you ever been in a beautiful garden that is made up of every flower God has created, from a dandelion to a graceful lily? I wandered once into such a garden, when I was lonely and tired, and sat down to rest by a cool spring. Because of the spring, the

flowers were fresh looking and clear, rather than parched by the hot sun. As I sat there meditating, I fell into a light sleep. While I was sleeping, the Master of the garden came and gazed at the lovely blossoms. Then a sad look came into His shining face and an expression that showed that He was disappointed. He turned and called one of His helpers. The Master pointed

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boys, whose eyes sparkled with excitement and mischief. The delphinium that grew tall and stately now had changed into a woman, who seemed to have the qualities of leadership, but somehow there was something lacking. Perhaps she needed more water and help than she was getting.

And then my eyes beheld the most beautiful but pitiful sight of all. The flower had been a tall white lily growing in the midst of forget-me-nots and roses. It was the only lily that was left. The others had all died and this remaining one seemed to be a bit withered also. When it changed as the others had, it was a kind looking old lady. I couldn't quite understand why this tall lily should be planted with the other daintier flowers. The Master Gardener explained it all to me. "I had the flower planted once," he said, "where it was away from the smaller flowers, but for some reason it didn't grow well there, so I had it planted nearer the others. You see she is so old and needs the cheerfulness of the younger ones." And I did see. The older folks do need our cheerfulness. Many of their friends have died and left them and they don't get about as well as we younger ones do. Did you ever stop to think how much good we young folks can do for them?

By now I was getting much excited. Where, in the garden, I had seen a beautiful border of tulips was a whole family from Holland. Their round chubby faces were timid and almost frightened. I also found many other foreign families from all the countries of Europe and Asia.

The helpers had also changed. They were no longer in overalls with trowels in their hands, but Americanization Workers, Sunday school teachers, and best of all they were Guild Girls!

Then with His hand in mine, the Master said, "Guild Girl, water my flowers." So I bring this message to you from the Master Gardener. All the flowers in the garden need watering, perhaps in the form of a smile or a kind word. The Master is depending on you and me to bring water to His thirsting ones. *Will we fail Him now?*

Fourth Guild Conference

The little allegory which heads our Guild page this month was written by a sixteen-year-old Guild girl of Cleveland, Betty Browne, and since our next Convention is to be in Cleveland it

seemed fitting to let you know at least one type of Guild girl you will find when you arrive. Incidentally this could be used for a Mother-and-Daughter Banquet. Speaking of a Mother-and-Daughter Banquet, don't forget our charming dialogue written by Mrs. Berry called "Every Mother's Daughter" (five cents).

Now for Cleveland! The date is May 27th; the place the Euclid Avenue Church at Euclid Avenue and 18th Street; the conference from 9:30 a. m. till 4:30 p. m.; the banquet at Euclid Avenue Church at 6, the program all the rest of the evening.

The Guild Conference will be held in the chapel which seats 500 and the banquet hall can take care of 1,000. The whole building is new and beautiful. Free entertainment will be provided for the night and breakfast May 26th-27th. The church is in the heart of the city, with all kinds of places for luncheon at hand. If you wish entertainment write to Mrs. W. W. Hamrick, 17313 Fries Avenue, Lakewood, Ohio, and state definitely when you will arrive, whether you wish accommodations for one night or two, and if two or three of you wish to be in the same home make it all very clear. Tickets for the banquet and registration fee are \$1.00. For reservations write to Mrs. A. M. Barber, 11908 Scottwood Avenue, Cleveland, Ohio, and enclose check or money order. The money must be sent with the reservation, and the last date for reservations is May 24th. This is all very important. Mrs. George A. Cole, 4226 E. 124th St., Cleveland, is general chairman of the committees.

Posters, year books, invitations, banquet suggestions, photographs of Guilds in action for the Exhibits, should be

sent addressed to Miss Alma J. Noble, care Church Secretary, Euclid Avenue Church, Cleveland. Your return address with return postage must accompany whatever you send; otherwise it will not be returned. Please be accurate in this matter, writing address plainly and enclosing return postage.

What about sending your State Secretary or some other delegate as your representative? Southern California, Kansas and New York had their State delegates chosen in January. Cleveland is easy of access by train, boat, bus, or auto. The railroad gives a special fare and a third rate which will be good May 26th. Ohio Gilders will prove royal hostesses and the program will be A-1, and will appear in May Missions. *We want girls!*

Nearing the Line! Are you going under with honor? Check up on your New Jerusalem Gift, Reading and Theme Contests. Be sure to send Reading Contest reports directly after April 15th to Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y., and don't fail to state for which year you are qualifying.

Plans for our Fifteenth Birthday Anniversary are coming along beautifully, and if you come to Cleveland you will be in on the ground floor for all advance information and material. Meet me there by the hundreds.

*Faithfully yours,
Alma J. Noble*

Senior Guild at Franklin, Pa.

The Senior Guild of the First Baptist Church, Franklin, Pa., extend greetings



W. W. G., FIRST BAPTIST CHURCH, FRANKLIN, PA.

to the entire World Wide Guild family. Our Guild was formerly known as the "Miriam Guild," but at our October meeting we were given a delightful surprise from the Senior Guild in the nature of a "Promotion Day." These young women decided that they should take the heavier responsibilities of a woman's society, so they renamed themselves the "Susan T. Freas Missionary Society," in honor of our beloved Miss Freas, who served in our church so many years. They in turn bestowed upon us their title, "Senior Guild." This was done in a very impressive manner; the president of the Senior Guild advising the Miriam Girls as to just what was expected of them if they carried on the Guild work in an acceptable way.

This is the first year any of our girls have entered the Theme Contest. Our girls are very active, responding to every call with the Guild slogan, "I Love To." We gave \$50 to the Guild Special Offering this year, besides a great number of regular gifts to the different branches of church work.

We have very much appreciated "The Guild Book," by Miss Noble, and at least thirty of our girls have read this instructive and inspiring book during the winter. Even though we had not accomplished much more in a reading line, we feel that this number of girls reading "The Guild Book" has made it well worth while entering the Reading Contest.

The Woman's Missionary Society of French Creek Association has a semi-annual meeting each year at Meadville, at which time the Guilds of the Association are asked to take entire charge of the evening program. The girls of the Meadville Guild arrange a banquet, to

which the women are invited, and all the girls of the Association have a delightful and inspiring time. Last year the Franklin girls gave as their part of the evening program "Chee Moo's Choice," which was enjoyed by all. We feel very grateful to our women for thus recognizing the Guild work among them.

Trusting we may see a number of our family at Kiski, if not at Cleveland, and with love and best wishes to all, we are, your loving sisters,

Senior Guild Girls, Franklin, Pa.

Fine Message from Porto Rico

Perhaps little is known about our society in Ponce, so I am going to give a summary of what it is and the work which it is realizing here. It was first organized by our unforgotten missionary, Miss Mary O. Lake, and under her leadership splendid work was done. Then it had a recess up to the time Miss Clingan came to us and renewed the work. At present we are working under the leadership of an enthusiastic president, Edith Torres, and a Porto Rican missionary, Miss Quiles.

We have two monthly meetings, the first one on the second Tuesday of the month. It can be either devotional or a social. We discuss important questions. The one held on the last Tuesday of the month is directed by the White Cross Club.

We go there to work, making different things. Quilts were made and sold, and at present seed necklaces are made which we hope to sell. Very interesting work was the practice of the talents parable. Fifteen cents were given to several girls who now report fifteen dollars profit. This money is for our treasury, less \$9 that is sent for the support

of a girl who is studying in Villa Robles Missionary Training School. We certainly enjoy this work. In a few words, this is the work done by our humble society of more than fifty members with an average of forty in every meeting.

We hope God will bless us and every Guild Society, and that the spirit of work shall be kept forever in our hearts.

Jenara Jusino, Secretary.

Live Wires

We have six members in our Guild. We are earning our rings by merit. The conditions are: Attend Sunday school and church; have collection money; take our Bible and know our golden text every Sunday for a quarter, which is thirteen Sundays. We have a meeting the first Saturday in every month. Our name is the Live Wire Chapter and we expect to live up to it. (Will the Live Wires tell us where they live?—Ed.)

Mothers and Daughters

The Rockville (Conn.) W. W. G. held a Mother-and-Daughter Banquet on January 7th. The Guild had as their guests ten mothers, our pastor and his wife, Sunday school superintendent, wife and family, and also the members of the Missionary Society and Miss Margaret Holley. Following the supper, which was provided and served by Guild members, the groups sang many Guild songs. A brief message from Rev. E. L. Nield, our new pastor, was enjoyed by all. A number of piano solos and a brief talk on "What our Guild is and does," given by one of our own girls, led to the climax of the evening, a talk by Miss Holley on "Mothers and Daughters of the Orient." Much enthusiasm was gained and it proved a good start for our year's work.

Miss Holley and Mrs. Nield were presented with beautiful bouquets on behalf of the Guild girls.

News Items from South Dakota

Vermilion.—The Queen Esther Junior W. W. G. recently entertained Miss Rena Button, missionary and instructor of Colegio Howard, Pueblo, Mexico. Miss Button was adopted by this Guild as their missionary at the House Party in Sioux Falls last July. The party was given at Lewis Hall. Miss Button graciously thanked the Guild for their interest and sang "I Would Be True" in Spanish. She gave a very interesting talk on her work in Mexico. The Guild gave the pageant "The Glorious Light."



WORLD WIDE GUILD CHAPTER, PONCE, PORTO RICO

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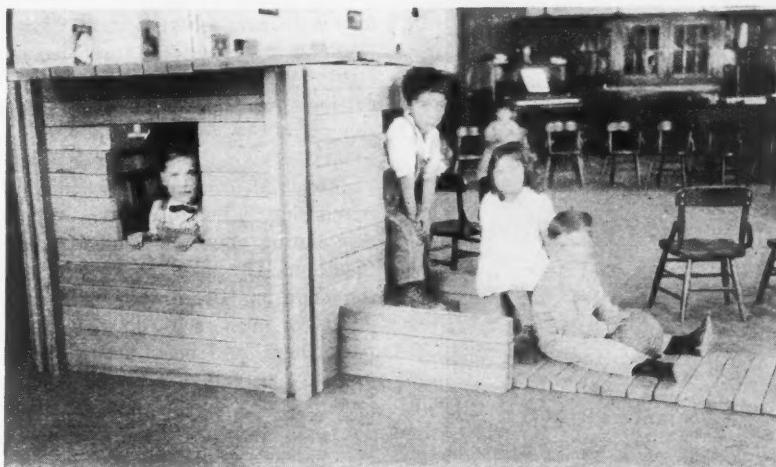
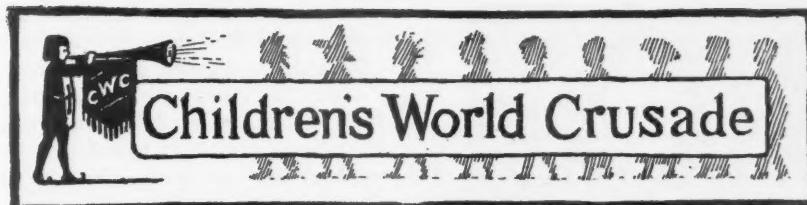
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Sioux Falls.—The Junior W. W. G. of Central Baptist Church, held a Christmas party for the children of the Sioux Falls Children's Home. The girls met at the church and went to the Home together. They were met by the superintendent, who showed them through the fine building. Devotionals occupied the first part of the program. Two of the girls told Christmas stories in a very interesting manner. A humorous reading, "The Christmas Pie," was given and two violin solos completed the program. Candy and apples were passed out, and children and Guild girls joined in games which were enjoyed as much by the big girls as by the children themselves. It was a beautiful way in which to give happiness to others.

A Good Example to Follow

If any strange girl had happened to look in upon the First Baptist Church of Merchantville, New Jersey, about seven o'clock on a certain Friday night, she would without doubt have paused to find out the cause of such a lively gathering. This was it. The Senior Guild thought it about time to make an effort to band together the younger girls of the church. And what could be more fitting than a Junior W. W. G.? Therefore, a search was made among the Sunday school classes and it was discovered that there were 36 girls eligible for the Junior Guild. They were invited to a covered dish supper given by the Senior Guild in the church dining-room, and 20 seniors and 18 "would-be" juniors came. An interesting program had been planned. One of the senior girls sang "The Guild Girl's Way." This was followed by the reading of the Guild Covenant and a prayer. The junior girls were given an official welcome from the senior girls, to which one of the junior girls responded. Several women of the church had been invited to speak. They stressed the importance of young people to the life of the church. Miss Ina Ashton, Camden association secretary, gave a talk which was followed by the Candle Lighting Service. As the girls stood with their lighted candles, it seemed that no more fitting close could be given to the meeting than the singing of "Taps." Truly, it seems that with such a promising beginning, the senior girls should be able to bring to the Guild more

"Worth While Girls
Of the World Wide Guild
Working With God
For the Whole World's Good."



BLOCKHOUSE MADE BY KINDERGARTEN CHILDREN AT THE CHRISTIAN CENTER,
PUEBLO, COLORADO

C. W. C. Fourth National Conference

The help that has come from the annual conference of children's leaders on the day before the opening of the N. B. C. is the greatest reason for having such a get-together again this year. It is to be on May 27th at the Euclid Avenue Church, Cleveland. Time 9:30 a. m. to 4:30 p. m. Guild and Crusade joint banquet at 6:00 at the Euclid Church. For banquet reservations write not later than May 24th to Mrs. A. M. Barber, 11908 Scottwood Avenue, Cleveland, enclosing check or money order for \$1.00. Free entertainment will be provided for leaders attending the conferences for the nights of May 26 and 27. Apply to Mrs. W. W. Hamrick, 17313 Fries Avenue, Lakewood, stating when you will arrive, and that you are coming for the C. W. C. Conference.

SOME TIMELY SUGGESTIONS

As Cleveland is centrally located there will be a large number of leaders present to participate. The state secretaries in states at some distance should have some help on expenses. Cannot the State Conventions or State Women's Committees provide half the railroad fare? The railroads are giving reduced rates and C. W. C. secretaries contrib-

ute so much volunteer service to the work in the states that I hope they will not hesitate to suggest this matter to the state organization.

Local leaders are reminded of the Exhibit. We want to see what you are doing in handwork, note-books, posters, original helps developed, and all such activities that will be suggestive to other leaders. Even at the expense of considerable effort we urge leaders to send these exhibits. Also announcements of C. W. C. Day Rallies and photographs of Rallies and children in action. There will be prizes for the best handwork, note-book and original posters for Crusaders, and for the most suggestive exhibits from an educational point of view from Heralds and Jewels. Some of this work will be shown at C. W. C. Day Rallies and at district meetings, but that should be all the more reason for it being carefully packed and sent to Cleveland.

If these exhibits are to be returned to the senders, a label addressed to the sender and the stamps to cover postage must be enclosed in an envelope with the exhibit. Please put the name of the church and city on each piece sent and state whether it is the work of Crusaders, Heralds or Jewels.

We are to have in addition to the exhibits from the groups mentioned



STARRY, A CRUSADER IN BASSEIN,
BURMA

above, some curios, costumes and pictures from the countries we are to study next year, the Islands in the Caribbean area and India. Our missionaries in these fields are most graciously at work now selecting things that will be of special interest to children.

Since missionary education is the right of every child, and since workers with children in any field are anxious to give them the utmost, we shall discuss missionary education in rural and city churches and through the various agencies in the church.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

Christmas Everywhere

Does it seem strange to take space in April to talk about Christmas? Possibly, but there's a reason. When children know how much joy their Christmas boxes bring to children in mission schools and on mission fields, they naturally thrill to the idea of sending a box of gifts to them. Usually this matter is presented about December 1

as a seasonal activity, but then it is too late to get the box to any missionary in the Orient or to one outside a radius of a hundred miles with any assurance of its arriving in time for the Christmas celebration. It is therefore hoped that our boys and girls will have the opportunity given them this year of sending some boxes to some of the World Family children with whom they may not have shared their Christmas joys. Some excerpts from letters of missionaries are given for their information. Let the boys and girls suggest things to put in. If money is to be spent, by all means let a committee of children go to the store to do the purchasing. Possibly two or three neighboring churches might send a box together. The gifts must be shown to the children before they are ready to go, they must help do them up and pack them, and be sure that a prayer or many prayers are offered that Jesus' love may be shown through the gifts. So begin immediately to make plans. Let the children decide to which country they will send the box and then get it started before the first of August.

One group of Primary children last Christmas were looking at some pictures of children in other countries who had dramatized the Christmas story. The little Chinese madonna had a Chinese doll in her arms, the Japanese mother held a Japanese doll. One little girl looked up at her leader with so much friendliness in her eyes and said, "Isn't it funny how we all want Jesus to look like us?" We felt like saying God bless such teachers and such children and hasten the day when we can all with love appreciate the deep feelings of others.

FROM EDNA ODEN, BELGIAN CONGO

Christmas morning there was a baptismal service when nine were baptized. Later we gathered in the church for the morning service. At the close the people were given an opportunity to bring their gifts to the Christ Child. Nothing pleases our people more than to come together to eat, so everybody was given a dinner as a Christmas treat. Tables and chairs were placed on our lawn. All who came had been requested to bring their own dishes. What an assortment there was—bowls of almost every size, platters, native pots, plates and spoons. Long before the hour announced people gathered at the church to see a pageant, "The Birth of Christ," given by the school children who,



BILLY, BROTHER OF STARRY, ALSO A CRUSADER

dressed in Oriental costumes, impersonated the different characters—Mary, Joseph, the Angel, Shepherds and Wise Men. We feel sure the message reached the hearts of the people and 'that through it they will more fully understand God's gift to the world.'

I wish to thank our many friends in the homeland for the gifts sent to us during the year through which we were able to make many people happy.

FROM MRS. A. H. PAGE, SWATOW, CHINA

I wish you could have seen our kindergarten children give their Christmas program—these tiny tots telling in song and recitations the story of the little Lord Jesus. There was a Christmas tree decorated with things the children had made and also with the gifts from America. How they loved the dolls—even the boys! Every child had a doll and some other gift so every face beamed with happiness.

FROM FLORA GRACE ERNST, ILOILO, P. I.

Our Christmas tree did not look like the ones you have always seen, but it was a real Christmas tree nevertheless. For decorations we cut streamers of

colored paper, and bought bright colored penny balloons. You don't know how beautiful they looked blowing to and fro in the gentle breeze.

The first to arrive were the 75 little ones from our Beach Sunday school. They were scrubbed until they shone and dressed in the cleanest attire they had. Some of them were in native costume, a joy to behold. They played games and danced around the tree, singing of the Christ Child and the joy He had brought to little children. They were so proud to "speak their pieces" and sing their Christmas songs. They had an audience of 200 or more people on the street looking on, while about a hundred little street children ventured inside on the lawn but were too timid to join in the games. We had something for each child, even if it was only a handful of peanuts or a little scrapbook. They all went to their homes happy, and we were happy, too, because many had heard of the Christ Child for the first time.

FROM L. B. ROGERS, BURMA

One of the Christmas festivals was held in a jungle village where we had sent teachers only five months before. They were all alive with anticipation when we arrived, and we were quite a large party of visitors, two preachers, four Bible women, two teachers and twenty-two Boy Scouts. The school children recited the Bible story from Luke, and sang the gospel hymns. We had a lantern lecture on the life of Jesus. People came in crowds and listened well to this new story. Our gifts were very meager, picture post cards, Sunday school cards and pencils mostly, but the children were glad to get them.

News from Leaders

Charlevoix, Michigan.—In our Crusader Company, "The Live Wires," we have 23 members. We have just remodeled the belfry room in the church for our own use, furnished it in the C. W. C. colors, and hung up one of the C. W. C. pennants. It looks just lovely. We hold two meetings a month, one for study and one for handwork. Just now we are busy on the Picture Map of the Philippines. I wish you could see our C. W. C. choir in their gowns of black with white collars. I trust the interest in the C. W. C. is growing everywhere as it is with us.

Wichita, Kansas.—The books arrived promptly and the children are reading



SAMUEL YANAGITA, A JEWEL IN JAPAN, AND HIS PARENTS

North Adams, Mass.

Dear Miss Noble:

them and oh, how they scramble to get them. Those who do not get one always ask why I do not have more. You may be sure I am passing this on. Perhaps by and by we will get more books. Many, many letters have said that the World Family Maps are popular and that the children are much interested in other children.

BOYS & GIRLS' COLUMN

Raymond, Washington.

Dear little Friends all over the World:

We wish to call on you and leave a cheery hello. If you look closely you will see that the message we carry is "L-I-G-H-T." Jesus said, "I am the light of the world: He that followeth me shall not walk in darkness." John 8:12. He wants us all to be His light bearers and to bring cheer into lonely hearts. Help us to make our lights glow and we will be truly, C. W. C. Friends from the First Baptist Church, Raymond, Washington.

North Adams, Mass.

Dear Miss Noble:

I hope you had a Merry Christmas and a Happy New Year. I know the Juniors all did. Before Christmas we gave a play called "Christmas for All Nations." Miss Mabbett had a special offering taken, which was the largest once since last September. We had many visitors. The Juniors are going to buy a Chest and fill it with toys and other things. I hope the children who receive these Chests from America will be happy. I wish all the people in the whole world knew about Jesus and how He came to earth and died for us. Every one would be happy. I like to study about the children of other lands and how they do things which we never knew before. It is fun to try to sing songs in their language. It must seem funny to them to learn our language just as their language is funny to us. Truly yours, Erna Ried.



MEXICAN KINDERGARTEN CHILDREN AT PUEBLO, COLORADO

Program of the Northern Baptist Convention

AN ANNOUNCEMENT BY THE PROGRAM COMMITTEE

The program of the Northern Baptist Convention to be held at Cleveland, Ohio, May 28-June 2, 1930, is nearing completion, and a more detailed announcement outlining its features will shortly be published. The program committee appointed by President A. L. Miller has given serious and prayerful consideration to its task.

In recognition of the 1900th anniversary of Pentecost the general program theme has been selected as "After Nineteen Hundred Years." For Convention text the committee chose the familiar words, "*But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*" President C. A. Barbour of Brown University will give the keynote address, and the series of noon hour devotional expositions will be given by Rev. Harold C. Phillips of Cleveland.

In relation to the general program theme several important topics have been included, notably "The Gospel and World Needs," "The Gospel and World Perils," "The Gospel and World Readiness," "The Gospel and World Response," "The Gospel and World Youth." Among those invited to participate in the program who have already accepted the committee's invitation are Rev. C. N. Arbuckle, Miss Evelyn Camp, Mrs. C. D. Eulette, Rev. H. E. Fosdick, Rev. S. M. Lindsay, Rev. W. B. Riley, Mr. Theodore Sorg, and Mrs. Mabel W. Willebrandt. The Convention sermon will be preached by Rev. A. Ray Petty.

An elaborate pageant depicting the 1900 years of Christian history since Pentecost will feature Saturday evening. An entire session will be devoted to considering certain outstanding problems of youth. The forenoon of each day will be divided between Convention business and a series of ten simultaneous conferences. Each conference will be preceded by a group prayer meeting under competent leadership, thus carrying out the hope of the committee that the Convention will spend much time in prayer.

The program as outlined above was reported to and approved by the Executive Committee of the Northern Baptist Convention at its meeting in Chicago on March 4th. As soon as certain other

details have been arranged and acceptances of other invitations have been received, the complete program outline will be published in the denominational press.

THE COMMITTEE ON PROGRAM:

John N. Lackey, *Chairman*; Mrs. Jessie Burrall Eubank, C. Oscar Johnson, Earle V. Pierce, D. R. Sharpe, John Singleton, William B. Lippard, *Secretary*.



(Continued from page 230)

Laymen Take Up Budget Problem in a Practical Way

Baptist laymen of Wisconsin have undertaken to do a definite and very important thing as is shown in the copy of a circular letter sent to pastors, clerks and mission treasurers of Baptist churches in that state.

The specific things which these laymen are trying to accomplish is to bring Wisconsin's contribution to the unified missionary budget for the current year up to the point indicated by the needs of the situation.

The letter, with signatures in facsimile, points out that to raise the full amount of our budget the denomination must produce from usual donation sources \$320,000 more than last year. For Wisconsin to furnish its proportional share of this \$320,000 means an increase for the state of about 10% over the total for last year. The laymen are exerting themselves to the end that the churches of Wisconsin may reach this goal.

SUMMARY OF LETTER SENT BY LAYMEN TO WISCONSIN PASTORS, CLERKS, AND MISSION TREASURERS

To date, our receipts in this state are about the same as a year ago. How will we meet the 1930 situation? As laymen, may we offer a few suggestions?

Are the amounts paid in being remitted promptly each month by your treasurer to the State Office at 1717 Wells Street?

Are statements sent monthly to your members showing the status of their accounts, that they may cooperate in keeping their subscriptions paid up?

Have you recently endeavored, or will you now, to secure subscriptions from all members who are not regular contributors?

Have new members come into your church during the year who have not yet indicated what their part will be in its financial support—to both current expense and benevolences?

Last year your church, according to the Convention records, paid \$— toward the unified budget. If this year your church could increase a small amount, say \$—, making a total of \$—, and if the other churches of the state will like-

wise bear a little extra load, we will meet our state quota in full.

Not in an official capacity, but as laymen vitally interested in our great task, we are making this appeal. Will you kindly ask your church to consider this matter carefully and come to a decision? Will you also please send your reply to one of the undersigned or to our executive secretary, 1717 Wells Street, telling us your church will meet its share of this increase? We feel sure this will materially help Wisconsin Baptists to do their part.

These figures have no relation to your suggested quota. That will be a matter for the Convention Department of Missionary Cooperation to consider.

Only three months to go and we will have completed another fiscal year in our denominational work. Will we close with all obligations provided for?

Signed by F. H. Lindsay, E. J. Steinberg and Judge Neale B. Neelen of Milwaukee; A. L. Stone of the University of Wisconsin; H. B. Osgood of Oshkosh; Edwin P. Brown of Wayland Academy, Beaver Dam; Edgar L. Killam, Lake Geneva; J. H. Rayler, Green Bay; J. C. Hanchett, Janesville; O. W. Beale, State Teachers' College, Stevens Point; A. E. Lewis, Eau Claire; and Philip Carlson, Grantsburg.



Honor Worthily Bestowed

An unusually enjoyable gathering was held in the Bottskill Baptist Church, Greenwich, N. Y., on Friday evening, February 21. It was arranged as an open meeting of the Woman's Missionary Society, but in reality was a birthday reception on the part of the church to Dr. and Mrs. L. W. Cronkhite, long-time missionaries to Burma, now retired from active service. Mrs. F. L. Townsend, president of the Society, was in charge. Following the devotional service and special music, a missionary pageant, "The Feast Day," depicting a scene in Burma, was given under the direction of Mrs. George E. Finlay, the pastor's wife. The pastor paid tribute to Dr. and Mrs. Cronkhite in recognition of their distinguished service, gave expression to the esteem in which they are held, and in view of Dr. Cronkhite's entrance upon his seventy-fifth year, on behalf of the church and congregation presented him with a purse of one hundred dollars in gold.

Dr. and Mrs. Cronkhite were married in this same church in 1881, following his graduation from Hamilton Theological Seminary, and shortly afterwards set out for their life work in Burma. For many years they rendered notable service in connection with the evangelistic and educational work among the Pwo Karen in Bassein. Retiring in 1922 Dr. Cronkhite has made his home since then in Greenwich.



Mahatma Gandhi's Ideas, including selections from his writings, by C. F. Andrews, is a book of rare interest. It gives us an intimate and individual portrait of one of the most remarkable religious leaders of the world; a man whose influence and power over the 300,000,000 people of India almost exceed belief. This volume, Mr. Andrews says, is the first of two projected—the second to include selected passages from Gandhi's autobiography. Volume one is intended to explain the main principles and ideas for which Mahatma (title meaning Great Soul) Gandhi has stood in the course of his eventful career. It is an interesting fact that the manuscript was prepared for the press while the author was staying at Tuskegee, and he dedicates the work to Principal Robert Russa Moton and his staff.

The story of Gandhi's life is a veritable romance. It is here sketched briefly, bringing out striking points, as when he was saved from the abyss of atheism as a young man in London by the Sermon on the Mount, Christ's words coming to him with a living inspiration and spiritual power. Reviewing Gandhi's thrilling experiences in South Africa and India since 1915, Mr. Andrews says it is not true that Gandhi's influence has waned in recent years. His spiritual hold on the masses of the Indian people is firmer than ever.

This is an enlightening book, informing and stimulating. It gives a missionary background and a new understanding of Indian life and thought, as well as an expression of the views of a religious mystic and saintly spirit, who by love and self-sacrifice has won the heart of his nation. The author has done his work admirably. (Macmillan Co.; \$3.)

Christianity and the Government of India, by Mr. Arthur Mayhew, is a substantial volume containing an examination of the Christian forces at work in the administration of India and of the mutual relations of the British Government and Christian Missions from 1600 to 1920. We are indebted for it to Dr. Frank H. Levering of Leffric, Kotagiri, India, a missionary whose friendship goes back to college days. We gladly give his comment, from his intimate knowledge of the facts and country in

which he has served for more than a generation. The publishers are Faber & Gwyer, Russell Square, London.

I have just finished reading a book entitled *Christianity and the Government of India*, written by Mr. Arthur Mayhew, C.I.E. He was lately the Director of Public Instruction in the Central Provinces. The book is so comprehensive, so wide in its scope, shows the private views of men in public official positions so fully, that it must prove of interest and value to you. The book will open up to you many an inside view of the private opinions of men in public life, and of public events, in the days when Christianity was gaining its foothold in this land. I have never seen a book which presents the establishment of Christianity in India as this one does.

Jeremiah the Prophet, by Raymond Calkins, is worthy of place in the front rank of the important religious books of the year. It should be in the hands of every preacher who would have a clear and soul-stirring idea of the prophet who, in Dr. Calkins' view, is in many respects the greatest of the prophets—great in his personality, great because of the greatness of his message. The author states his method to be a "chronological arrangement of the entire material, a brief commentary on the text, and an interpretation of the spiritual experience of the prophet throughout his career." The rearrangement and commentary we leave to scholars, the interpretation is masterly and convincing. We know of no work that makes this fearless and divinely commissioned prophet stand out so justly and admirably in the traits of his greatness. And the use of the material certainly accomplishes the author's purpose to bring the book of Jeremiah—this extraordinary record of the deepest experience of God to be found in the Old Testament—into new familiarity and understanding.

The Introduction, the Historical Background and the Outline of Jeremiah's Life will satisfy the reader as to the eloquent and inspiring quality of the study, which fairly throbs with the author's spiritual appreciation of his subject. Dr. Calkins, by the way, is pastor of the historic First Congregational Church of Cambridge, Mass., and illustrates in his ministry the effective fruitage of scholarly study of the Old Testament Prophets. (Macmillan Co.; \$2.50.)

Harper Books

Dr. Fosdick says, "This book is a stimulating defense of theos against chaos."

THEISM AND THE MODERN MOOD

By WALTER MARSHALL HORTON

Originally delivered as lectures at the Union Theological Seminary, this book analyzes the causes—some of them rooting in the post-war mood of disillusionment, others of longer standing—which have led to the present decline of belief in God. His thesis is a direct challenge to Humanism. \$2.00

ROGUES OF THE BIBLE

By JAMES BLACK

A defense of biblical characters who have been condemned through the centuries, such as Cain, Esau, Jezebel, Saul, Pilate, and Ananias. Dr. Black, the popular Edinburgh minister, endeavors as honestly as possible to clear their reputations of traditional prejudices. "Exceptionally interesting," says the *Manchester Guardian*. \$2.50

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THE STORY OF DAVID LIVINGSTONE

By W. P. LIVINGSTON

A popularly written, illustrated life of Livingstone, prepared after the author had travelled through Africa and met many old chiefs who had seen and talked with Livingstone. The author is editor-in-chief of the publications of the United Church in Scotland and author of *Mary Slessor*, now in its thirty-fourth edition. The missionary biography of the year. \$1.50

THE VIRGIN BIRTH OF CHRIST

By J. G. MACHEN

According to a universal belief of the historic Christian Church, Jesus of Nazareth was born without human father, being conceived by the Holy Ghost and born of the Virgin Mary. This belief, Dr. Machen investigates and upholds in a book of classic significance. Dr. A. T. Robertson says, "It is hard to see how a minister can spend five dollars to better advantage than to buy and master this book." Royal octavo, 415 pages, nearly 200,000 words, completely indexed. \$5.00

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Out of Our Treasure Chest

Whether printed as a *de luxe* year book, mimeographed for individual use as a manuscript or held by the program committee as a precious reference outline to be parceled out month by month, a clear-cut, consecutive, well-worked-out schedule of activities for missionary societies is necessary for effective service. From the wealth of good things taken out of the year book exhibit at the Northern Baptist Convention last June, as well as the down-to-date ones recently submitted for Forum use, we present the following suggestions for 1930-31 planners, referring them also to material in this department from September to date, the September and November numbers in particular being methods repositories. A good year book is a standard and a pace-setter which lifts the level of the performance at every meeting. But do not spare pains to "deliver the goods" on what you artfully advertise!

MAKE-UP AND ORGANIZATIONAL FEATURES

Home-made year books with wall-paper covers and beautiful handwork on various details were in evidence. Those from West Allis, Wisconsin, were particularly attractive, some in upright and others in book form, vari-colored silk cords being used in the binding and Perry Pictures to decorate the covers. The hand-lettering inside was exquisite—evidently a labor of love. From Great Bend, Indiana, came a modest, hand-made year book with a tiny plant sketched on the cover and the motto, "Watch Us Grow." It was remarkable what lovely designs could be made on plain wall-paper with cut-outs pasted on. Modest finances did not prevent these women from having excellent year books.

Tonic mottoes or keynotes for the year were much in evidence—"The whole business of the whole church to preach the whole gospel to the whole world"; "Every woman of the church engaged in the whole task of the church"; "Individually interesting the uninterested"; "Your place, my place, any place"; "Light other lamps while

yet thy lamp is burning"; "One-twelfth on time, every time"; "How do you do; how do they do?"; "No service of itself is small or great, though earth it fill; but that is small which seeks its own, and great which seeks God's will."

The matter covered in each year book, in addition to official and committee roster, varies greatly, the following details being included: "Names to remember" (the list covering those of officers of national women's societies, of East Central District, the local associational, and the personnel of the church missionary committee), dates of associational, state and national meetings, a definite acceptance of the church missionary budget, the total of individual missionary pledges, special offerings at Christmas, Easter, etc., the particular obligations of the local church or

women's society to mission fields, the calendars of C. W. C., W. W. G., etc. The Standard of Excellence. The list of study and reading books, with blank for individual record. Names and personnel of the several circles in the missionary society, the church at Clay Center, Kansas, having four circles—"A," the missionary circle, responsible for one program each month; "B," the church circle, planning and superintending all bazaars, public dinners, sales, etc., in which the "Sisterhood," as the organization termed itself, was concerned; "C," calling and all matters of inter-church acquaintance; "D," social gatherings. A list of the denominational publications and their prices (good!).

The First Church of Pasadena includes in its women's society officers a Circle Counsellor, to report all changes of address, have general oversight of the circles and be ready to assist them as desired; a Civics Committee to link the work up with child welfare, public health, temperance, national and international matters; a Literature Committee, not only on the denominational publications, but to exploit new literature on display tables, bulletin board and in talks at the several church services. These seem excellent innovations. The women of the Lincoln Square Church, Worcester, Mass., have four departments of activity—social and benevolent, Bible and literary, health and home, and missionary. It would be interesting to inquire how they delimit the departments and whether the same set of women work in all four. Instead of "circles," the Alhambra Church had "squares" named "Dorcas," "Esther," "Martha," "Mary" and "Ruth-Rebecca," the meetings being in charge of these alternately. At the Peddie Memorial Church, Newark, N. J., the year book contained at the right of each program the imprint of a calendar page, with the date of the meeting indicated. (Might it not have been in red figures?) At Webster, N. Y., a "tureen supper" was served at 6:30 on the missionary day, all members of church and congregation being invited. The committee in charge each time provides biscuits, potatoes and beans as their contribution toward the menu. A significant notice reads, "If you cannot take the part assigned you, please provide a substitute." At Grace Church, Spokane, Washington, the women's union gives percentages to each circle on its attendance at every meeting, the invited guests it brings, as well as its rating in

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The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 152 Madison Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

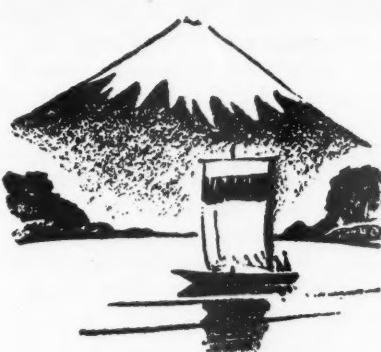
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the reading contest. The circle having the best record will have a special surprise at the "June Surprise Meeting." The attendance at the meetings has thus been brought up to 50% of the membership, the number of guests last year having been large. On one calendar from a woman's organization appeared this significant announcement: "Time limit for programs, 45 minutes!" The year book at Wyoming, Ohio, lists all books used in preparation of the ensuing programs—"Overseas," "Book of Remembrance" and "From Ocean to Ocean," also the volumes chosen for use in the School of Missions. An "In Memoriam" list of members who have passed away in the previous year closes the booklet.

The women of the Woodruff Place Church, Indianapolis, Indiana, have a list of "Coming Events," including rallies, convention dates, Denominational Day, World's Day of Prayer, Easter, etc. Hymn studies which have a prominent place on their programs are in charge of the music committee, book comments of the literature committee, a member being designated the official missionary reporter and another put in sole charge of the recreation periods. There is also the announcement of a poster contest, sponsored by the society, on "What the Bible brings to a nation," the deacons of the church to be judges, the three prizes missionary books, and the entrants to be regular attendants at church and Sunday school enrolled in junior, intermediate or young people's departments. At the First Church of Everett, Washington, the hostesses each month provide at their own expense one hot dish and coffee, the guests bringing their own sandwiches. Their program bears the legend, "Gentlemen always welcome." At Great Bend, Indiana, the successive hostesses give \$1.00 apiece toward the support of a Bible woman in India but serve no refreshments (this is evidently not at the luncheon hour), the women saying, "We want to expend the money for others instead of ourselves."

PROGRAM POINTERS

In the mass of programs at hand, the devotionals are varied, both as to placement on program and subject matter. Some base all the periods on the *Book of Remembrance*, others consider prayer topics which have been announced each time at the previous meeting and which exactly fit the topic for the current meeting, thus having "informed prayer";

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AT ALL BOOKSELLERS

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sometimes favorite hymns are considered, famous mothers of the Bible, a proverb, a Bible promise, Bible verses by all women present whose names begin with certain letters of the alphabet, etc.; but one of the most profitable ways seems to be the consideration of successive topics in a standard devotional book. "Finding the Master and Other Devotional Services" is a free booklet arranged for use in women's societies, and containing excellent matter.

Special Occasions. A Calendar Meeting furnishes a general survey of the year's work. An International Tea affords opportunity to consider the races of the mission fields, invite guests or speakers of different nationalities, and serve a banquet or a simple afternoon tea featuring foreign foods. "A June Surprise" appears on a number of topic cards. What might it be? "Christmas Customs of Many Nations," "Following the Christmas Star Around the World," a "Husband's Missionary Party," a "Missionary Merry-go-round (Mary-go-round)," "Chimes of a New Year," "Missions Spelling Bee," "All in a Nutshell," "Modern Miracles—Leprosy and Its Cure," "A Tour of New Spain" (Latin America), "A Retrospection Meeting" (first in autumn, or consideration of former officers and doings of the society) "Our Yesteryears"—arranged by past presidents, the occasional review of an outstanding book, like *The Splendor of God, Retrospect*—for the annual business meeting, "Sail On"—work carried on by missionary ships, a "June Christmas Day"—assembling the gifts to be sent to mission fields far away by the following Christmas, "Family Night at the Church," "A Manly Missionary Meeting"—all these suggest themes for local use.

Some Outstanding Programs. "Why I Like This Book" (notice in vestibule, adjacent to display of missionary volume). "Do you want to know why? Come with your friends to the meeting of the Woman's Society (time and place). A refreshing drink will add to this rare June afternoon."

"Northern Baptist Headquarters," reads a placard at the First Church, Hamburg, Iowa. As few of the members knew what or where, life at Headquarters was dramatized. A visitor arriving is taken to the different offices and introduced to each official in charge, from Dr. W. H. Bowler on, these officers explaining the work and introducing their several assistants.

"Our March meeting," writes Mrs.

W. J. Niven, Bedford, Indiana, "was in the form of a birthday party, the tables arranged with things suggesting the months of the year, guests seating themselves at their natal tables. Our topic was 'Coal Bin Beginnings.' A Negro spiritual was sung in an adjoining room to open the meeting. The devotional service was followed by several talks describing outstanding achievements of the Negro race. A huge imitation birthday cake had been prepared into which each woman dropped her birthday offering for missions."

"The Church on the Map" was the subject for the series of programs last year in the First Church of Rochester, N. Y. Monthly sub-topics were, "The Church and Politics," "The Church and General Elections," "The Church and World Peace," "The Church and Stew-

ardship," "The Church and Christian Americanization," "The Church in Africa," and "The Church and Alaska," appropriate speakers of authority, inclusive of men versed in politics being utilized. A Civics and Temperance committee appears on this calendar, and we may infer that much of the information pertinent to civil life was activated. It is noteworthy that on each monthly meeting day "The things of the hour for the women of the church" were exploited at 5:30, supper being served at 6:30, and at 7:30 the program meeting occurred. This missionary organization evidently included more than the usual "sisterhood"—a fine idea!

Next month we shall give a sequence of most excellent programs, from the Woodruff Place Church, Indianapolis.

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HELPING HAND (Continued from page 235)

engagement with the man who had bought her as his fiancée. He had decided to leave Christian work and go into the employ of a company who would give him more money. Since Nguene did not feel that that was right, she refused to marry him. It means a great deal for a native girl to do that, for there is no greater disgrace than to be unmarried. Since most girls are bought and paid for when they are very young, she could not be sure that someone else would want her. Last Friday she married one of the workers



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SEE DR. KINNEY'S DIARY ON PAGE 203



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at our hospital, a fine man who is working right here at the station and is providing a fine home for her. Last Sunday she began by taking a Sunday school class of children.—*Helen Raff, Vanga, Belgian Congo.*

In Memoriam

BY MRS. N. R. WOOD

Great sorrow has come to the missionaries of Assam and to her Society at home in the loss of Hazel Wetherbee, who passed on into the greater service on January 11th. In her one term of victorious service for Christ at Tura, Assam, she had proved by her grasp of a new and heavy task and her power to touch and win many

lives that she was of splendid missionary calibre.

Miss Wetherbee went out in 1926, after having received full normal and religious training, and after having had a number of years of successful teaching experience, both in the New Hampshire schools and in Spelman College. She was passionately devoted to the young girls and children of her Tura School. With a fine gift for organization she greatly strengthened the work on the scholastic side and prepared the first primers of stories in their own language which the younger children had had. Supervision of 150 Sunday schools with thousands of children was also a part of her task, and she had written the lessons which the children up to ten are using this year in their Sunday schools.

After months of ill health Miss Wetherbee returned home, but never rallied from the operation which was performed at Oakland, Cal. It is hard to speak too strongly of the lovely Christian spirit which was present in all that Hazel Wetherbee said and did. All of us who knew her loved her deeply, and were always blessed by the touch of her sweet spirit. Her last letters written on the steamer in illness and facing the serious operation were full of her joy of life and eagerness to get back to her work. As she said, "This has been a wonderful trip and, while I'd much rather be on the job at my place in Tura, I'm thankful that I have been able to see so much of this great big, wonderful world." We know that her joy in this life is intensified now as she shares in the greater glory of that other world.